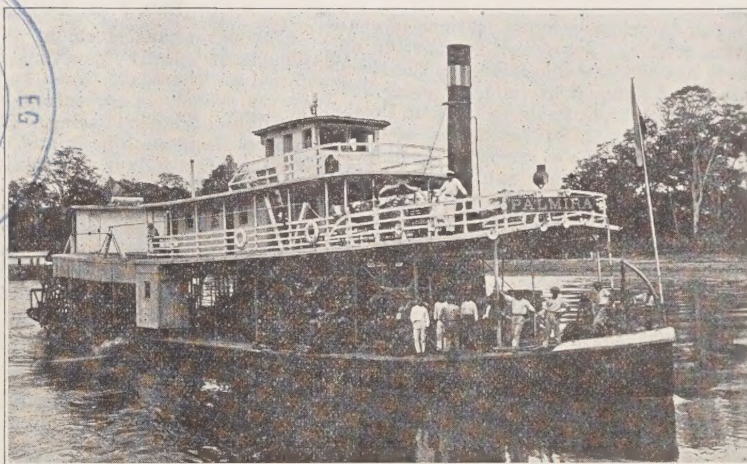


REFORMED CHURCH MESSENGER

The Motor of Faith

Pity the human being that is not able to connect a motor of faith within himself with the Infinite. The man without faith is as a ship without an anchor, as an airship without a rudder, as an auto without a steering wheel. More, he is as a tree whose roots have no water, a human being trying to breathe without oxygen. The man whose inner motor of faith draws power from the unseen has within him a strength unconquerable, a spirit invincible, a confidence that can move mountains.

He who has not faith has ego—ego swollen to the nth degree. And that never has a happy ending. He who has faith has also humility. He knows his own littleness by and of himself; but he has an inward reservoir of courage, hope, confidence, calmness, an assuring trust that all will come out well—even though to the world it may appear to come out most badly. Is not the acme of achievement by the human soul the attainment of that state whereby it can say with all sincerity and reconciliation and cheerfulness, "Thy will be done?"



Wood burning boat, which is the prevalent means of transportation in Colombia
(See article by John R. Scotford)

Is not faith after all, the only abiding fount of human happiness? And is not that what we mortals thirst most of all?
—B. C. Forbes, in "Forbes Magazine."



The group of children and leaders taking part in the Children's Day service of St. John's Church, Lebanon, Pa.,
Rev. Edgar F. Hoffmeier, pastor.

PHILADELPHIA, AUGUST 2, 1928

THE WORLD'S SUNDAY SCHOOL ASSOCIATION AND THE GOLDEN RULE

The World's Sunday School Convention in Los Angeles, July 11-18, 1928, brought together for the first time in the history of the Association delegates from the ancient Eastern Churches and the modern Western Churches. There were about 25 delegates from the Greek Orthodox, Armenian Apostolic, and Egyptian Coptic Churches. Bishop Philaretos, Bishop Calistos, Prof. George Alexander and Constantine Margetis, editor of the Greek paper, "Promethus," were the chief representatives of the Greek Orthodox Church. Bishop Karekin, of Trebizonde, and Father Melikian represented the Armenian Apostolic Church; and Shiekh Metry Dewairy, of Cairo, Egypt, was the Coptic representative.

It was largely through the work of Near East Relief in Bible Lands that these older religious groups were represented at the Los Angeles Convention. Near East Relief workers have co-operated for years with the leaders of the indigenous Churches in Bible Lands, especially in promoting a program of religious education for the orphan wards of Near East Relief in Palestine, Syria, Greece, Persia, Egypt and Armenia.

One of the most unique functions in connection with the great world gathering of leaders in Christian education was the Near East Relief banquet attended by over 200 delegates. Dr. W. C. Poole, of London, President of the World's Sunday School Association, presided at the dinner. In the course of his address Dr. Poole said: "I had the privilege of visiting all the orphanages in the Near East, and some of the things I saw were so magnificent and so saturated with the very passion of Christian devotion that it might well be a true appendix of the work of the early Christian apostles."

Resolutions of world-wide significance were adopted by the Near East section and later by the convention as a whole. After stating the tremendous accomplishments of Near East Relief in Bible Lands during the past 12 years, the resolutions declare: "The Sunday School forces have taken a very important part in the work of Near East Relief. Of the more than \$100,000,000 expended by Near East Relief in Bible Lands, the Sunday Schools have contributed directly several million dollars and in addition have furnished valuable leadership.

"In view of these facts it is our Christian duty to give hearty endorsement to the consummation campaign for \$6,000,000 with which to honorably complete the work of Near East Relief in Bible Lands. We must also face the fact that there should be the fullest co-operation in vigorously promoting and developing a program of religious education in the indigenous Churches in the Bible countries.

"We recognize the observance of International Golden Rule Sunday as an important contribution to the educational and spiritual development of our Sunday School work as well as a practical expression of philanthropy and international good-will. We urge the world-wide observance of Golden Rule Sunday in 1928, with the understanding that its financial benefits shall accrue to the support of the orphan children in the Near East. In view of the needs of underprivileged children in many other parts of the world, we recommend that the application of the further benefits of Golden Rule Sunday be referred to the special committee appointed to conserve the religious educational work of Near East Relief, with such others as may be added, for the special consideration of the effective continuance of Golden Rule Sunday."

The special committee appointed by the World's Sunday School Association is composed of Dr. W. C. Poole, London; Hugh R. Monro and S. B. Chapin, New York; Robert M. Hopkins, St. Louis; Luther A.

Weiglo, New Haven; and Hugh S. Magill, Chicago.

Among the speakers at the several Near East Relief conferences in connection with the convention were Harry N. Holmes, Secretary World Alliance for International Friendship through the Churches; Dr. W. W. Peet, of Athens, and Dr. B. S. Winchester, representing the Federal Council of Churches; Dr. Dan Poling, President of the United Society of Christian Endeavor; Dr. Samuel J. Price, Secretary of the World's Sunday School Association; Dr. Hugh K. Walker, Moderator of the Presbyterian General Assembly; Bishop Fred B. Fisher, of India; Sir Edward Sharp, of England, and the representatives of the Eastern Churches.

The convention as a whole marked a distinct advance along all lines of religious education and a long step forward in co-operative work by all the Christian forces of the world.

—Paul S. Leinbach, Chairman,
Church Press Committee,
Near East Relief.

FLEETWOOD COMMUNITY DAILY VACATION BIBLE SCHOOL COMES TO A CLOSE

Rev. J. B. Landis

The 6th annual term of the Fleetwood Community Daily Vacation Bible School closed on Thursday, June 21. The sessions of the school, as heretofore, were held in the public school building. The school began on Monday, June 4, and continued for 3 weeks for 4 days a week. There were only morning sessions continuing from 8.30 to 11.00 o'clock.

The course of study consisted of a pupil-centered program. It was made up of the study of the Bible, its history and the memorizing of hymns and fine chapters and verses from the Bible; pageantry; sacred dramatics; habit discussions; free play; supervised play. The school was graded as follows: Kindergarten, Primary, Junior and Intermediate. The Kindergarten group consisted of all those above 3 years and under school age; the Primary grade consisted of all those in public school grades 1, 2 and 3; the Junior was made up of grades 4, 5 and 6; the Intermediate group consisted of all those in grades 7 and above.

"The Kingdom of Love," by Blanche Carrier, was the text-book used in the Intermediate section. The course consisted in the study of the Life of Jesus with reference to its application to daily life, and also included a study of the divisions of the Book of Psalms and some classification of the various Psalms. In the Junior Class the book, "Rules of Life for Juniors," was used. The Primary teachers used the book, "Learning God's Way," by Carolyn Dudley. The Kindergarten Group used the book, "Kindergarten Course for the Daily Vacation School," by Mildred O. Moody. The Habit Discussions were presented and led by the ministers of the co-operating Churches and the book used was "Lessons for Good Americans," for Daily Vacation Bible Schools.

The school was sponsored by the various Churches of the community and the pastors of the respective Churches. The following participated in the Habit Discussions: Revs. A. G. Woodring, pastor of the Church of the Mennonite Brethren in Christ; A. J. Bruner, of the Evangelical Church; Wm. Kline, of the St. Paul's Lutheran Church, and J. B. Landis, of St. Paul's Reformed Church. The latter acted as supervisor and director of the school. The Executive and Financial Committee consisted of Mr. C. A. Wanner, Mr. D. F. Kelchner, Mr. James P. Knoll and Mr. Daniel Spatz, superintendents respectively of the various Sunday Schools. Mr. Arthur Smith acted as the superintendent of grounds and buildings; Misses Annabel Delp and Maud Reinert were the pianists.

Miss Helen Conrad acted as financial secretary and treasurer. Mrs. Walter Schaeffer led the singing. Mrs. J. B. Landis had charge of the Department of Missions, which carried out the project of sending "Good Will Bags" from the pupils of the school to children in Mexico, and Mrs. Landis also planned and directed the events of the picnic. Miss Helen Mertz was the play director and Miss Helen Hoch acted as substitute teacher and registrar of the school. The faculty proper consisted of the following: Intermediate: Mrs. Warren Frey and Rev. J. B. Landis; Junior: Miss Esther Schlegel and Miss Louise Kelchner; Primary: Misses Helen Conrad, Ruth Shappell and Mrs. Millhouse; Kindergarten: Miss Esther Stoudt and Miss Mabel Smith.

The closing exercises of the school were held on Wednesday evening, June 20. The following program was presented: 1. Song, "America." 2. Doxology. 3. Reading of a Psalm in concert, led by Rev. A. J. Bruner. 4. Prayer by Rev. Mr. Kline. 5. Hymn, "Now Thank We All Our God." 6. Exercises by the Kindergarten Group, Esther Stoudt, Instructor. 7. Piano Duet. 8. Exercises by Primary Group, Mrs. Millhouse, Instructor. 9. Exercise by Grade 2, Helen Conrad, Instructor. 10. Banjo Solo, "Home, Sweet Home." 11. Exercises by Grade 3, Ruth Shappell, Instructor. 12. Piano Solo. 13. Exercises by Grade 4, Louise Kelchner, Instructor. 14. Harmonica Trio. 15. Exercises by Grades 5 and 6, Esther M. Schlegel, Instructor. 16. Exercises by Senior Group, Mrs. Warren Frey, Instructor. 17. Remarks, Rev. J. B. Landis. 18. Hymn, "America, the Beautiful." 19. Benediction, by Rev. J. B. Landis.

The picnic was held on Thursday afternoon, June 21. Owing to the rain it was held in the gymnasium of the school. There was a long program of amusements, contests and races, and a number of prizes were awarded. This event was in charge of Mrs. J. B. Landis, assisted by the faculty of the school and some of the older pupils. At the close of the afternoon a light luncheon was served and each pupil received a souvenir consisting of a fan by the firm of Ritter & Son of Kutztown.

A summary of the financial statement of the school is as follows: Balance on hand from 1927, \$32.39; Offerings for the sessions, \$33.94; Offerings from closing exercises, \$8.19; St. Paul's S. S., \$16.25; (Evangelical S. S. offering to be received later); H. C. Uhrich, \$5; W. D. Schaeffer, \$5; Geo. Knoll, \$5; Wm. Stein, \$2; Total, \$107.77. Expenditures: for books, certificates, refreshments, printing, supplies, Friendship Bags and contents, \$77.17.

Donations were received in addition to cash: Mertz and Kalbach, notebooks; Hensinger, Boyer & Cleppinger, notebooks; First National Bank, pencils; Ritter & Son, fans. The faculty and all the workers donated their services.

Recapitulation: Total final enrollment, 161. Total males, 59; females, 102. Kindergarten, 42; Primary, 55; Junior, 42; Intermediate, 22. Average daily attendance, 137. Total of those having perfect attendance, 110.

THE COMMENCEMENT WEEK IN THE AMERICAN SCHOOL FOR BOYS, BAGHDAD

By Rev. Calvin K. Staudt

We can truly speak of a Commencement Week in the American School for Boys, Baghdad. The activities of the week and the list of events this year were as extensive as those of an American College. The baccalaureate sermon and the graduating exercises were, of course, the outstanding events, but there were many other features of great interest and significance.

The week's program began with a special assembly, which was the last morning assembly of the year. A good feeling prevailed, prizes were awarded, speeches were

(Continued on Page 21)

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EDITORIAL

DEMOCRACY OR CENTRALIZATION

During the two centuries of our denominational history, there have been constant tendencies toward more democracy, and at the same time there has been increasing emphasis upon the importance of more centralized authority within the denomination. We always speak of our Reformed Church as a unit. We have prided ourselves upon our denominational history. We have spoken with almost an air of superiority of our Reformed "genius," and an outsider might think that we were the most united and the most fully co-operating body in all Protestantism. Yet at the least provocation, we hear the strongest insistence on the part of pastors and congregations on their democracy and independence.

Theoretically, our Reformed Church is not ruled by any supreme judicatory, nor is it congregational in form of government. There is no episcopal or papal authority to rule, nor is the individual congregation the final authority. According to our presbyterian system of government the Classis (presbytery) is the centre of authority, and the united group of Classes—the General Synod—the final authority.

We have the same two tendencies in our civil government. Speaking in the large, the Democratic Party has insisted upon state rights, while the Republican Party as a group has contended for a more strongly centralized Federal government. We are one State made up of many sovereign states. The independence of each individual state must be preserved, but every American citizen in every state rejoices in our strong centralized Federal government. The American nation would be weaker and less efficient if, in insistence upon democracy and independence, there were throughout our country the same conditions that we have in the Reformed Church.

Of course, our denomination is a group of nearly half a million members, communicants and unconfirmed together, and we are what those members are. On the other hand, the Church is made up of congregations and our strength is the combined strength of the congregations. We would have a much stronger denomination if all the congregations were heartily loyal to their own Classes, and then all the Classes were united in the advancement of our denominational work. Up to a certain point the congregations have denominational pride and loyalty, but as soon as any judicatory higher than the congregation endeavors to assert any authority, or pleads for loyalty to a common program, the congregation insists upon its

"rights" and is ready to fight for its independence and freedom from control of any higher judicatory. We are altogether too independent.

In the last analysis, what is the reason for this insistence on the part of the congregation upon its right to do as it pleases? Is it not that it wishes to be left alone, and not to be asked to do its part of the work which the denomination as a whole wishes to do? The individual congregation in too many cases regards itself and its work as self-sufficient, complete in itself. It nevertheless prizes fellowship with our other congregations, but is not zealous to unite with the other congregations in doing the work for which the Church of Jesus Christ was established and which it should be doing in the world.

Is it not the truth that one great reason why we are making little or no progress as a denomination is that we have too little loyalty to our denomination and its programs? We are not growing in membership as are the denominations which are firmly knit together through their judicatories. The figures being given out week by week by the Census of Religious Bodies show that we are not growing, as are the Baptists and Disciples and others who are congregational in government, but united in denominational activities. We support our congregational work with amounts lower than the average Protestant denomination, and are near the bottom of the list in gifts to benevolent causes.

It is not really necessary to surrender any of our congregational independence, and there may or may not be gain in having somewhat more of episcopal authority, as the Lutherans have chosen in recent years, but it is certainly possible for us all to be more loyal to our denominational program.

—W. E. L.

* * *

"AFTER TWENTY YEARS"

In the issue of the MESSENGER dated June 21st, there appeared an article, entitled, "After Twenty Years," by Rev. Charles E. Schaeffer, D. D., General Secretary of the Board of Home Missions. On June 1st last it was twenty years that Dr. Schaeffer assumed the general executiveship of our work of Home Missions. Perhaps few of us realize that for two decades he steered, and with great efficiency, the work of Home Missions in our denomination. Our highest congratulations are due him upon the celebration of this Twentieth Anniversary.

After reading the article "After Twenty Years," which only very modestly gives a bird's-eye view of the work

during these twenty years, one at once realizes the tremendous change and forward step the work has made during this period. Dr. Schaeffer describes the small space occupied by the offices of the Board in what was then known as the Reformed Church Building; now there is a suite of ten offices occupied in the Schaff Building, and in addition, three Departmental Superintendents have offices in their respective districts.

Twenty years ago the work was carried forward by three district Boards in addition to General Synod's Board; now the work of all these Boards has been merged with that of the Board of Home Missions of the General Synod.

Twenty years ago our work was confined largely amongst the German-English speaking people; during Dr. Schaeffer's administration we have reached out to people of other nationalities, so that today we are working with the Hungarians, Japanese, Bohemians, Jews, in addition to the work we have among the German-English people.

Twenty years ago the objective of Home Missions was still, primarily, to take care of the members of our own household of faith. During these two decades that objective has been changed. This change necessitated some readjustment which has done very well under Dr. Schaeffer's leadership. During these twenty years we became a part of the Home Missions Council, a sort of a clearing house for the Home Mission work of all denominations. The advice and judgment of Dr. Schaeffer is highly recognized and respected by the Home Missions Council. A few years ago when the office of the Executive Secretary of the Council was vacant, a committee of the Council waited on Dr. Schaeffer and challenged him for that very responsible position. Because of his loyalty to the Church of his fathers he declined the offer.

Twenty years ago we had less than 200 Missions on the Roll, today there are nearly 300 cared for by our Board. During these twenty years of Dr. Schaeffer's leadership the membership of the Reformed Church contributed two and one-half times as much for the work of Home Missions as during the preceding 82 years. The budget for the work during this period has grown from \$113,000 to \$496,000. Surely every cent of this amount is needed. There is no inflation in the amount.

Surely the entire Church rejoices with the General Secretary in what has been accomplished for the upbuilding of the Kingdom of God in this country during these twenty years. We owe a debt of gratitude to Dr. Schaeffer for his devotion, loyalty and sacrifice to this work. He has given the best years of his life to this all important task. He, as a great leader of Israel, has led us to great heights from where we see still greater tasks to be done. Our prayer is that the great Head of the Church may spare him many more years for this all important work—the evangelizing of America, for “as goes America so goes the world.”

—W. F. D.

* * *

RECRUITING OFFICERS

That's it. A Recruiting Service. A group of carefully selected recruiting officers, alert every day, always on the job, watching for and securing the enrollment of men and women for the King's service.

On many of the prominent corners in the city of “Brotherly Love,” Uncle Sam has placed representative men. Men who are Recruiting Officers for the Army and for the Navy. They are not only in uniform but wear a band on the arm marked “Recruiting Service.” Sometimes they are standing watchfully waiting, at other times they are pacing back and forth, wide-awake and ready to challenge young men for service in the Army or in the Navy. Sometimes I have seen one, again, as many as three, bright, intelligent-looking fellows in earnest conversation with a Recruiting Officer. Perhaps they were inquiring about one of the many Training Camps; perhaps they were ready to enroll in the regular army.

The Church with a Recruiting Service! A continuous, not a spasmodic affair. One dozen such men, or women,

aye, six of them in every congregation of our Reformed Church would mean the working of a multitude of modern miracles that would startle the world. Why should it not be so? Is it not true that there are many congregations, even some pastors, who are playing “tin soldier” rather than strengthening the lines, enrolling recruits and carrying on a real warfare against sin and the devil? When will our very popular hymn—

“Like a mighty army moves the Church of God;

Brothers we are treading where the saints have trod.” become true? The Church will be heard and sin's strongholds will be overthrown when the Church of the Christ of the living God moves forward like a mighty army. When the professed followers of Jesus Christ remember that they are treading where the saints have trod; when they remember that their God is looking for saints serving and sacrificing today, just as He has always done, *then* the kingdom of God will come with power and great glory.

Moreover, the Church needs Training Camps. Of course we have some, such as they are. What sort of training, how thorough a training are we giving the recruits? Visit any one of the numerous Training Camps of the U. S. Army and you will discover that the discipline is strict, that orders are promptly obeyed, that few if any are out of step, that they drill and march as if they understood the joy as well as the responsibility of men sworn to be loyal to and, if needs be, fight for their country.

Once more. Recruiting Officers and Training Camps are not enough. The Church needs an alert, loyal Standing Army. Men and women who are hearing the voice of Jesus, men and women who have put on the whole armor of God and are finding a joy in His service. Soldiers of Jesus Christ who are not marching *as* to war but marching *into* a war that promises victory to all who are faithful unto the end.

—A. M. S.

* * *

PITY OR A GOOD WILL

The speaker at a banquet had insisted that Christians would level the high fences which fear and prejudice have reared in the United States between negro and white man. During a conversation that followed, a graduate of one of our denominational colleges exclaimed, “Negroes—ugh! Do you really mean that we must love negroes?” She could *pity* an unfortunate negro, but her religious convictions failed to enable her to achieve and to maintain toward the black race a *good will*. Pity is the virtue of successful and superior people. Even through its tears and its gifts it looks down upon those whom it would comfort. Good will, on the other hand, is the virtue of equals. It is essentially the brotherly disposition, given not so much to tears and gifts as to a sharing of misfortunes and a resolute attempt to achieve the kind of world in which there shall be “neither sorrow nor crying.”

If the attitude of the Church toward international fratricide had not gone beyond a shudder of horror at its maiming and its killing and a sigh for the time, far away, when swords should be turned into ploughshares and spears into pruning hooks, it is doubtful whether the world would have arrived at the present promising attempts to renounce war forever as an instrument in the settlement of disputes. Setting the will toward peace and striving to discover means to make that will effective have brought us close at last to the outlawing of international murder.

To protest feebly against the horror and the waste and the irreverence of war might have been merely kicking against the goad. But we have actually begun to set up better habits of international behavior, which is another way of saying that we have begun to “overcome evil with good.” More and more Christians are supporting the league of nations, international courts, and similar practical substitutes for the barbarous method of war.

We cannot hope, however, to achieve the goal of peace among men by merely outlawing international strife. Un-

less the Church succeeds in persuading men to substitute for the private profit-seeking of our present industrial order a deliberate control of industrial processes for the common good, war will abide at the very heart of our society, however earnestly we may eschew it on the national boundary line.

—F. D. W.

* * *

MEXICO IN TEARS

Twice within the brief period of five days, our neighbor on the South, Mexico, has stood beneath the shadow of a great sorrow. Only a short while before, Carranza, Mexico's "Lindy," had successfully completed his journey, a return visit of good will, and had been cordially welcomed by our nation. Now he is returning home with messages of cheer and warm friendship from the United States and her people. A prolonged silence follows his take-off and the morning of July 13th brought to his people and ours the startling news of Carranza's body found and his crushed plane near by, somewhere in the wilds of New Jersey. Both nations were shocked beyond measure and gripped with a sorrow that revealed itself in tears and mourning. A youth he was, whom we had learned to love, and his nation worshipped him as her youthful ambassador of peace and good will.

Before Mexico could recover herself from the shock of this great calamity, and while our own country was preparing to give high honor to the young hero, crushed but victor still; a second heavy blow fell upon Mexico. It came like a lightning's stroke from a clear sky. General Obregon, the president-elect of Mexico, while sitting with a small party of intimate friends at a luncheon given in his honor, was shot to death by a youth who gained entrance to the gathering by posing as an artist. For a second time both nations stood with uncovered heads and bowed down before the presence of a sorrow that seemed beyond measure appalling.

Mexico was in tears and the mutterings of vengeance and threatenings of a national uprising were heard as the advance guard of an approaching storm. But Mexico, quickly recovering herself from the shock, stood firm and revealed a poise so far removed from revolution or mob law that other nations looked with admiration and surprise. Not many years ago the assassin would have been hastily stood before the firing line and shot to death without any prolonged process of law. May it be that this two-fold sorrow has so deeply chastened and purged the nation, that out of her valley of the shadow she may emerge ennobled, glorified! May it be that Mexico will arise to a new life and grasp with new confidence the outstretched hands of our own nation; that together we may live as brethren, keeping the spirit of unity in the bond of peace!

—A. M. S.

* * *

The Parables of Safed the Sage

THE PARABLE OF THE WISDOM OF JOHN JONES

Once upon a time there was a man whose name was John Jones, and he operated a Garage. And he took an

Agency for the Comet Car. And every now and then he sold one of them. And all the Comet Cars that he sold came back to him for Repairs. And he said within himself, How is it possible that men should Invest Money in making a Car with so Many Faults? And he said, Any car might have some Defects, but only a Genius could make a Car with as many and grave Defects as the Comet.

And Comet stock was quoted high on the market.

And John Jones said within himself, That stock is about due for a Tumble. For when it is found how quickly the Comet Car doth need repair, and how much it costeth to keep it in condition to Burn Gasoline, then will the Slump come.

And he told his wife, and he inquired of her, saying, Art thou game? Wilt thou take a Long Chance with me, and put a Mortgage on the House and the Garage and let us take a Great Flyer in Comet common?

And she said, It is a Risk, but thine Arguments Listen Good, and if we lose our Home, we will begin again.

So he went to a Broker, and he Sold Short on Comet, and his sales were Eagerly Bought. And he had worked out a Time Schedule.

And when the time came to Deliver the Goods, he was able to buy Comet at about One Third of the prices at which he had sold.

And he said unto his wife, That is well thus far. Shall we take another Flyer?

And she said, Were it not better to take our Profit and be content? Nevertheless, what hast thou on thy Mind?

And he said, If we were to cash in on our Profits and buy Comet, and put that up as Collateral and buy More, and were to Pyramid as high as the Sky would let us, we could own Fifty-one per cent of Comet.

And she said, But who wanteth to own Comet?

And he said, Nobody but me. I have repaired so many of the Blooming Cars, I know just how to remedy all the Defects, and to make Comet one of the best Cars on the market.

And she had faith in her husband, and she said, I will stay with thee till the Cows come Home.

And one day he stepped into the Office of Comet, with Fifty-one per cent of the stock in his pocket, and elected himself President. And he entered the Factory, and he said, Thus and thus shall ye change the Construction, and we will build a Car that will take no Carbon Monoxide from anyone.

And men began to talk, and to say, Dost thou know that the Comet Car under its New President hath become a Great Car, for Speed, and for Oekonomy, and for ability to stand up, and postpone Repairs?

And Comet Cars began to sell again and Comet stock began to go up in the market.

And now John Jones rideth around in a Brand New Model Six, and they say, Here cometh the man who made the Comet a Success.

But John Jones said, It was no work of Genius that I did, but sheer Common Sense. I knew that a car so badly built was headed for Bankruptcy, and I also knew that a Car so well designed needed only that a man who knew Cars should build it, and it would Go Great.

And I wish with my friend Saint Paul that men were as wise as that in Spiritual Matters, as he said, buying up the opportunity.

Woodrow Wilson's Religion

V. The Crusader

EDWARD H. COTTON

While Woodrow Wilson had been elected by the Democratic Party, that party had been but an instrument. A movement had arisen among the American people greater than partisan organization. It was universal, and it was characterized

by a genuine crusading impulse. With an enthusiasm which amounted to religious fervor, it had nominated Roosevelt and elected Wilson. Observers close to those stirring events declare it was the spirit of the times rather than political hopes

which fixed its choice on Wilson.

America stood on the hilltops from 1912 to 1918, reaching the loftiest peak of all just after the Armistice. But its fall therefrom was quick, swift, and disastrous. By virtue of his office as well as by virtue

of his own high spirit, Woodrow Wilson led this crusade for human rights, national integrity, and equal opportunity for every man. He erred, of course. He made enemies when he should have made friends. A natural shyness made him appear adverse and cold. William Allen White, friend and supporter, met him when he was Governor of New Jersey, and reports: "He smiled, but I got the wrong side of his face, a side which gave me a certain impression of a reptilian personality—a strong sense of some essential treachery in the man!" Mr. Wilson's secretary, Joseph P. Tumulty, shows us the reverse of that picture, and says: "His public career was governed not merely by a great brain but by a great heart. I did not invent this character—I observed him for eleven years."

Each will come to his own conclusion about this extraordinary man whom some loved with self-sacrificing devotion and some hated with equal intensity. We must, in fairness, I think, give him credit for organizing and leading one of the great crusades. He did not do this of his own volition. Circumstances combined, and compelled him with the inevitableness of destiny. If, in his position as leader of a movement which, by 1918, had become world-wide, he chose to urge a crusade for idealism in government, that was his affair. To the credit of the people it must be said that they followed, for a while.

The Great War which startled mankind from the last days of August, 1918, onward, brought heavy responsibilities to statesmen who were directing the policies of nations, those which remained neutral as well as those engaged in the fighting. Mr. Wilson, supported by Congress, proclaimed a state of neutrality for the United States and adhered to that policy through two and one-half years of as stormy times as ever beat about the White House. A portion of the nation clamored for war; a portion for peace. As the war in Europe progressed, nation after nation was drawn in, and the fighting became more and more bitter and sanguinary. Also, demands that America participate daily became more insistent. Germany, by her methods, particularly by her submarine policy, gave support to the war party.

May 7, 1915, the steamship "Lusitania" was sunk by a German submarine, off Kinsale Head, Ireland, with the loss of 1,200 lives, of which 114 were American citizens. The catastrophe shattered at a stroke Wilson's "watchful waiting—too proud to fight—peace without victory" policy. Why didn't he go before Congress at once and urge participation in the war? The enemy had given provocation, and presently was to give more. We shall never know what Mr. Wilson's exact thoughts were. He could be peculiarly uncommunicative, and he was so at this time. War was not declared, whereupon the storm broke on the Administration like a cloud-burst. Scorn and scurrilous abuse were cast up at the President: The crisis had withered him. He was an arrant coward. He was pro-German. He was concerned at one time with personal pleasures, at another with trivialities. He was accused of personal irregularities.

Meantime, diplomatic notes passed between the United States and the nations at war, on the wording of which tremendous issues hung. These, and certain public addresses give probably the true index to the President's mind. They indicate a remarkable degree of tact, patience, and clear vision.

Participation by America in the war was inevitable. Mr. Wilson knew it, and had warned the nation at least a year in advance. Mature deliberation had convinced him, however, that the country was not yet ready to go in as a unit. And then it must be added that he hesitated, as any sensitive soul would, from issuing an order involving consequences of such weight and moment. When he did recom-

mend war, before Congress April 2, 1917, he did so not in the spirit of antagonism and vengeance, but as one who summoned a great people to a holy crusade for world peace and equal rights. "We must make the world safe for democracy. . . . We must substitute suspicion and distrust for understanding and belief."

One section of the country, which saw only the German aggression, and another which saw the disaster, suffering, and death which must follow to America, could not sense the crusading spirit of such declarations as these, expressed in

ISLE OF MY DREAMS

Gem of the South Seas, fair isle of the blest,

Paradise of beauty, haven of rest,
Deep-blue skies mirrored on the palm-fringed streams,

Pearl of the Pacific, isle of my dreams!

Verdure-clad peaks lightly kissed by the sun,

Kissed as the tropical day is begun,
Lead me to this island, lovely, serene,
There to repose, and to love, and to dream!

Silver clouds float high in the sapphire sky,

Fronds of the coco-palms rustle and sigh,

Isle of content set in shimmering seas,

Evermore swept by the cool ocean breeze.

Sweet-scented orchids in gorgeous array,

Brilliant-plumaged macaws chatter all day,

Flamboyant trees with their bright scarlet bloom

Laden the air with a sweet, rare perfume.

Magical rays of a tropical moon
Transmute into gold the tranquil lagoon,

Caressing the reef the surf sings its song,

Droning through the night and the whole day long.

Tahitian sunsets, their rich, golden beams,

Lure me straightway to this isle of my dreams;

Far from great cities I'll bide here awhile

And taste of the bliss of a tropical isle!

—Leslie C. Beard.

the President's war message to Congress: "Our object . . . is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power and to set up amongst the really free and self-governed peoples of the world such a concert of purpose and of action as will henceforth insure the observance of those principles."

"We have no quarrel with the German people. We have no feeling toward them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering this war."

" . . . There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert

of free peoples as shall bring peace and safety to all nations and make the world itself at last free."

These portions of the address, carefully analyzed, give the nature of Mr. Wilson's impulses and intentions better than the eulogies of his friends and the incriminations of his enemies because he certainly did what he could to redeem pledges therein made. That war message included his articles of faith. Fair-minded observers will concede that he lived up to them so far as opposition without and temperament within permitted.

America is fighting for no selfish interest, he said. "We are in the world to set forward the affairs of the whole world—the world must know that the flag of America is not the flag of America only, but of humanity." The appearance of America in the world struggle, under the leadership of Mr. Wilson, meant a definite transformation of attitude. In short, he touched the imagination of human kind and gave it new visions. "During the war," says a French writer in "L'Illustration," "We looked to Wilson as one might look to a clock." What does Wilson say? Think? Do? Count Zernin of Austria remarked: "In the eyes of millions of people his program opened up a world of hope." An allied leader commented: "He set the allied cause on a new plane." The peasants in the Italian villages set lighted candles before President Wilson's picture; and students in Poland, when they met, grasped hands and exclaimed, "Wilson!" Streets, squares, and parks were named in his honor. Wilson's "moral offenses" had won.

The allies began to realize that they were fighting, not for power or revenge or added territory, but for an enduring peace and rights to be held in common by all nations large and small. The people of Germany began to look to Wilson more than to their own leaders. The allied armies won the war, of course. But the part played in the defeat of the Central Powers by Mr. Wilson's state papers, circulated among the people of Germany and Austria, as well as those of the allied nations, was exceedingly important. They probably caused the revolution back of the German lines, which General Ludendorff declared, was what really defeated Germany. He also said that seeds of dissension sowed by Wilson was what broke down German morale at home.

But the President was not only writing idealistic literature, he was equipping America for battle. He did not fight a partisan war, contrary to campaign propaganda. He may have had a "single track" mind, and he may have met opposition in the good old Calvinistic way; but he was too eager to win his cause to let politics dominate in the selection of subordinates. The war could best be won by refusing to let party, creed, race, or prejudice of any sort stand in the way. That was only common sense. So, in the construction of America's great war machine ardent Republicans, General John J. Pershing and Admiral William S. Sims, were placed in command of the army and navy. Mr. Baker, Secretary of War, selected, as his three first assistants, Republican leaders. General Goethals, assistant chief of staff, and General March, chief of staff were Republicans. Other prominent Republicans who were given high position were Charles M. Schwab, head of the Emergency Fleet Corporation; ex-President Taft, who helped direct the affairs of the Red Cross War Council; Frank A. Vanderlip, who headed the War Savings Stamps Campaign; Harry A. Garfield, who was made fuel administrator; Herbert Hoover, who was given charge of food administration.

At last the nation was ready to participate as a unit, a condition of opinion which had not prevailed in any previous American war. The Senate had declared war by a vote of 82 to 6, and the House of Representatives by 373 to 50. In conse-

quence of united effort, one of the most signal campaigns in history was conducted. The achievements are matters of record, and require only a brief review. In 90 days 32 encampments were built, each housing 40,000 men. A vast war-machine set in motion in this country, which included the raising of \$37,000,000,000; arrangements for equipping and transporting overseas 2,000,000 men; the manufacture of immense supplies of arms, ammunition, food, and an infinite variety of other materials. In France, with every port of debarkation working to capacity, and every mile of railroad heavily taxed, the United States had to go over and build its own ports and docks, its own railroads and bases of supply. The navy developed in a few months, until its effectiveness

was equal to that of any fighting nation. Airplane achievement jumped in a year and a half from three small aviation fields to thirty-four; and 5,000 pilots and observers went to France. United States inventors built the Liberty motors, and completed 13,574 of them. They also invented the Browning machine-gun. At the time of the Armistice, 227,000 of these had been delivered.

Even the enemies of the Administration conceded that the fighting man had never been so well cared for; and it was a matter of common comment among the officers of the Allies that the American soldier was given an unprecedented amount of attention by his Government. As a result he proved a splendid fighting machine, and came home more intelligent and in better

health than he was when he went. One has but to recall what happened to him in America's other wars, by way of contrast.

This herculean task was accomplished in twenty months. Vast armies were equipped and sent into battles which they won. The war was over. America's part in it had been marked with speed, precision, genius, and united effort, while all the world wondered. These are facts. It was not President Wilson who did it. It was the spirit of America at its best. But it was the Wilson idealism which provided the inspiration. And it was this same exalted expectation, this same crusading fervor, that was to propose at the Paris Peace Conference a concert of the powers for an enduring world friendship. (Next week: Chapter VI, "High Visions")

The Major Emphasis In Editorial Policy Today

DR. JOHN VAN SCHAICK, JR.

(Address of the Editor of "The Christian Leader" read at the meeting of the Editorial Council of the Religious Press, Chapel of the Methodist Book Concern, Cincinnati, Ohio, Tuesday, June 19)

The questions on the agenda for this afternoon are as follows:

1. Should controversial subjects (theological, ecclesiastical, social, political) be dealt with? If so, how? 2. What should be the attitude of the religious press toward the many special causes for which its support is sought? For example, prohibition, world peace, etc. 3. How far should the religious journal reflect opinion as it is in the Church and how far should it seek to guide opinion to certain ends? 4. Under what circumstances, if any, should the religious press support particular political parties or candidates? 5. How can the Church paper keep its place in the denomination and at the same time contribute to an interdenominational outlook and experience?

1. Occasionally we receive a letter from a devout member of the Universalist Church, urging us to keep controversy out of "The Christian Leader." The point they make has something to it. The net influence of the paper, they say, should be constructive and harmonizing. The result of reading the paper should be to quicken faith and courage. Our object is a spiritual one. I always recognize frankly the force of such suggestions, and I tell my correspondents that if all that the paper does is to carry the impression of controversy we fail. But I remind them that truth is highly controversial, and that we shall also fail if our papers do not make clear the fact that truth is many sided, that many good people hold different ideas of truth, and that controversy in the true sense of the word serves both truth and fellowship. My answer is therefore that controversial questions must be dealt with if we are to have papers that fulfil their destiny.

The word "how" in the question is important. My reply is: In a spirit of frankness and friendliness—giving all sides a chance to be heard, making your own position clear, letting a bit of humor in when the debate gets warm. There is no better way than that summed up by St. Paul in the words: "Speaking the truth in love." Not all subjects can be dealt with. Not all ought to be. The test must be not whether they are controversial or non-controversial, it must be whether they fit in with the purpose of the paper and the object of the Church.

2. In principle our attitude toward the many special causes asking for our support should be the attitude of sympathy and cooperation. Special causes are good, bad and indifferent. Of those with a good object some are efficient and some are inefficient. No single responsibility upon us

is heavier than that of finding out what causes we ought to stand for and letting our people know. The Churches look to us for light and leadership.

By sympathy and support of good causes, I do not mean indiscriminate support. The "Christian Century" not long ago by severe criticism of the Anti-Saloon League rendered a great service, not only to the Churches, but to the Anti-Saloon League itself.

In my judgment we should serve special causes better if we more frequently printed what those have to say who do not believe in them. If the arguments against them are well taken, we may wish to revise our views and turn our support into opposition. If the arguments are not well taken, they often refute themselves.

All reform movements so win the love and loyalty of people that sometimes their advocates identify human virtue with a 100% support of the movement. Our papers have the hard task of conserving this wonderful zeal and at the same time building up a fairer judgment. In the long run, social advance does not come through fanaticism. If the peace movement and the temperance movement can not stand a frank facing of facts then they need to be reformed.

"The Christian Leader" supports Prohibition. With all the serious evils that have come in its train, it holds that it is a great moral advance. It holds also that Prohibition is not sacrosanct, that men have a right to examine how it works, to offer better methods of dealing with intemperance if they have any, and we assert that it is unjust and un-Christian to take the attitude that those who raise objections to Prohibition by the very act show that they are allies of the liquor interests and foes of temperance. To bite right and left in a hot melee is all right for a dog fight. It is not all right for reformers and Christians. The dog coming to our help deserves better treatment than a bloody nose.

Justification for our action in dealing with special causes lies in the fact that Christianity is not only a theory, it is a practice. The application of Christian principles today is recognized as a part of the task.

It would be interesting to count the number of times we are told that we should stick to our business and let public questions alone. The people who favor a big navy, those who talk about inferior races, all who want us to seize Mexico, and, most of all, the advocates of military training in high schools and other forms of complete preparedness, always are ad-

vising us to mind our own business. Very cheerfully we answer, "That is what we propose to do."

3. Should our journals be reflectors or should they be guides? Should we simply express what exists or should we try to create something more? To ask the question is to answer it for most of the editors. The job would lose its tang if we were mere reflectors of opinion. We never would have entered the profession if we had not believed it to be our duty to create and guide public opinion and Church opinion. Most emphatically I say that we should have ends clearly in view and try our best to guide opinion to those ends. The ends must be chosen with intelligence. The guiding must be done with tact and kindness. But we shall not play our part if we do not boldly accept this leadership.

On the other hand we must not disparage the work of reflecting the sentiment that exists. By reports of Church gatherings, by articles from competent men and women, by a department of reactions, or letters, from our readers, we can make clear what people are thinking. We can not have a religious newspaper unless we do this. However it may be in the secular press, in the Church press ideas as well as acts are news. The more our papers can reflect all shades of opinion in the Church, the better papers they will be. Both principle and policy justify such an attitude. It is right and it is wise. If ideas are dangerous, they are twice as dangerous in darkness. Pull everything out into the light of day—what men think of the officials of the Church, what they think of us, what they think of this policy or that. Nine times out of ten these men have a real contribution to make. If not let us remember Victor Hugo's dictum: "Not a single bat can resist the dawn."

4. It is dangerous to generalize about matters of policy, but I am inclined to answer the fourth question with the sweeping assertion that under no circumstances should the religious press support particular political parties or candidates. In a short editorial the "Baptist" of Chicago recently went to the very heart of this matter. Under the heading, "Somebody Is Getting Into Deep Water," it said: "Whenever any institution or influence, no matter what claims or pretenses it makes of being a 'Church' and 'religious' in character, in fact invades the field of American politics and undertakes to defeat Americans on American issues by use of the American ballot and attempted control of the American political machinery, that institution or influence, whatever its religious pretenses, loses any possible re-

ligious immunity while it is actually functioning politically." Who speaks so boldly? The American Protestant Alliance. What does it propose? To unite Protestants for political action in America on American issues. It proclaims that the Romanist in politics is de-religionized and must be treated simply as a politician. Does the same rule apply to the Protestant? Inevitably so. In consequence, whenever in America either the Romanist or the Protestant as such goes into politics, he degrades or nullifies his religion and corrupts politics. When either party goes into politics as a religious organization, must the other party follow suit? In that case nothing remains but for Americans to unite against both. An interesting problem to study is the case of the Southern Baptist Convention, which appointed committees to both of the national political conventions to demand the nomination of prohibitionists as candidates for the Presidency of the United States. We are not criticising Southern Baptists. We are raising the question of the value and bounds of the old principle of the separation of Church and State. The Baptists both North and South are getting into deep water which promises to grow deeper. Some religious principles are true even in political campaigns. That expresses our conviction.

The policy of "The Christian Leader" is as consistent as some people think it is inconsistent. "Anything in support of principle—nothing in support of party." We realize fully that principles affect parties and that indirectly we do support and oppose parties by our support of or opposition to principles, but to that as journalists we are indifferent.

Thus when the "Christian Register" had a symposium on the question, "Should a Catholic stand for the Presidency?" we answered "Yes," and published our answer in our own paper. Most people would be surprised—you editors would not—to read the bitter or the sorrowful or the friendly letters we received in opposition. Nevertheless we have repeated the assertion and shall repeat it with all the power we have—that Catholics have a right to be tested by what they are and not by the label they wear. "The Christian Leader" is not advocating Al Smith for President. It is not opposing him for President. It is advocating the fundamental American doctrine of the equality of all men before the law. If our support of this principle helps Al Smith, let it help him.

During the past few months "The Christian Leader" has had something to say about Herbert Hoover. The editor knows Mr. Hoover, has seen him in action at home and abroad, understands something of his courage, his idealism, his commanding ability, his high sense of honor, his personal purity. During the winter we called attention to his work in the Mississippi Valley. Often we have drawn illustrations from other chapters of his life. "The Christian Century" made a bitter attack on Mr. Hoover a few weeks ago, deliberately insisting that the undisputed facts in the oil scandal make only two conclusions possible: "Either Mr. Hoover did not perceive the implication of trickery in the case as placed before him, in which case his reputation for acumen is seriously weakened, or he was content to allow Mr. Fall and those associated with him to steal this enormous wealth from the Government without making protest, in which case his reputation as a public official suffers." Suffers! Is blasted, both as an official and as a man! Speaking with great restraint, we said editorially that "the words were actionable and the ethics monstrous." We spoke out of a heart full of love for the men who edit the "Christian Century." We have had red hot replies from people who do not like Mr.

Hoover. During the campaign we shall not hesitate to say that Mr. Hoover is one of the finest figures in public life. We also shall say when occasion offers that Al Smith has made one of the best Governors New York has ever had. But we shall not advocate either man for President. We should not be afraid of principles. We should not as editors let ourselves get entangled with parties.

A more fundamental question is raised by Dr. Samuel McCrea Cavert in an article published in the "Christian Century" a month ago: "The Next Great Step for the Church." That step is "independent, unfettered, vigorous examination of public issues in the light of the ethical standards of Jesus Christ." He enumerates the doctrine that the State, no less than the individual, is subject to the law of God. He calls on us to free ourselves from subservience to governmental viewpoints. He tells us that too often we condemn the War Department when we ought to condemn ourselves. He points to Stockholm and Lausanne "as a new democratic attempt on the part of the Churches to attain a fellowship in Christ transcending all natural lines and thereby become the cementing force of the world." His next step for the Church is the next step for the religious press.

DEATHLESS

The softest foam
Of the crested comb
Where the breakers splash in play,—
The boundless home
Of the splendid dome
Where the swallows drift away,—

The calmest sleep
Of the fathomless deep
When the stern wild winds are still,—
The mellow light
On a balmy night
When the waters with moonbeams fill, . . .

More wonderful thing
Than these I sing,
With my head a bending low
In thoughts of a mild
Little happy child
Who has sailed whence all men go.

She seemed so frail
In her tiny sail
To have dared to cross the bar!
Horizons burn . . .
The nights return . . .
But her bark remains afar.

—Henry Linford Krause.

5. Finally—"How can the Church paper keep its place in the denomination and at the same time contribute to an interdenominational outlook and experience?"

In no other way than by the grace of our Lord Jesus Christ, the love of God and the fellowship of His Holy Spirit. I mean that here is a delicate and difficult task. It is not possible to do it unless one is emptied of self and filled with the Divine Spirit. If a Church is narrowly sectarian, it may be an impossible thing to do. If our papers are tactless and unskillful, it likewise may prove to be an impossibility. It can not be done if we move faster than our people will move with us. It can not be done if we sit down and do nothing about it. I have no specific recommendations to make. Good judgment, common sense and a friendly spirit will work wonders.

One illustration from our own experience and I am done. Universalists are unusually devoted to their Church. Being small, they

are like a family. Denominational friendship covers the country in a way that is not possible in a large Church. We have 15 per cent of our entire constituency on our subscription list, an unusually high percentage. If the "Congregationalist" could do half as well in proportion its problems would all be solved. Having been fought in the old days on theology, Universalists have been forced into a great solidarity. This family spirit is precious and helps us do many things effectively. In principle we are for comity and unity. We stress the universals. We believe in brotherhood. In practice, we, like most other bodies of Christians, are enthusiastically for comity until we see it approaching. Then we are scared. We ask ourselves how it is going to affect this family tie. In the "Leader" we have not been skillful enough to present the larger things so clearly that all our people see that they can have a larger fellowship and the family tie as well.

What we see, or think we see, is that a day has come when the sectarian appeal is over. To combat materialism and atheism the world needs a stronger type of Church. We believe we can get it only by federating or uniting those that are closest together. Our Commission on Comity and the Congregational Commission have enunciated the principles of co-operation, fellowship and unity. In my opinion on these principles any future Lausanne Conference will have to rest if it is to succeed. In substance they are these: 1. The fundamental basis of unity is acceptance of Christianity as a way of life and not agreement upon a creed. 2. Given a common loyalty to the Master, differences in belief need not separate, but may enrich the content of our faith and experience. Another statement often repeated by the chairman of our Commission is, "Creeds separate; faith unites."

These principles are illustrated in this meeting. I feel myself drawn closely to men whose creeds are different from my creed, because of the fact that their essential faith is my faith. There is nothing surprising about it or contradictory about it. The bedrock faith of a man is deeper than any words in which that faith can be put. Nay—two men who recite the same words may be as far apart as the poles. Two men who recite different words may be the closest kind of comrades and friends. Now these are the principles "The Christian Leader" has been standing for. These are the principles the Universalist Church has formally adopted with only one dissenting vote.

Recently one of the strong men of our denomination started a campaign for denominational loyalty. "Put Universalists on guard," he says. "Build up our own Church. Raise our own quotas. Support our own missions. Turn out of office the editor of the 'Leader.'" Strange to say, I agree with him fully—except, of course, as to dismissing the editor. My judgment is that we have as good an editor as we are likely to get, and that every effort should be made to retain his services.

But the love this man has for the old Church—his father's Church—is a beautiful thing and must be conserved. In my opinion it will be conserved. All these free Churches that accept the principles our Commission has laid down will be drawn into a federation. The local units will be kept. The denominational names, at least for some time, will be kept also. The principles, the beliefs, all will be kept. But a new strength will come from the new contacts.

This larger thing that we are working for rests not on the ending of the loves and loyalties and sacrifices we have made for our own Churches, but on keeping them all and making them so strong and Christ-like that we shall forget all about ourselves.

Colombia, Conservative and Prosperous

JOHN R. SCOTFORD

Strange are the contrasts which one finds between the neighboring republics of Ecuador and Colombia. Ecuador produces nearly everything which she needs, exporting but little—and living is cheaper than anywhere else on the continent. Colombia exports large quantities of coffee, and imports everything else—and living is exceedingly dear. Ecuador has enjoyed a liberal government for thirty years, with the result that the Roman Church is disestablished and the government gives every protection to the evangelical missionary. The conservative party has ruled Colombia for forty years, and the common saying is that the government is run by the Roman Church. Evangelical workers have few privileges, and no police protection whatever. A boundary line in South America commonly has more significance than one might think.

Geography has sentenced Colombia to centuries of isolation. Three mountain ranges running from north to south hopelessly divide the country. To reach Bogota, the capital, from the Pacific coast requires two long days on the train and a day and a half on mule back. Coming in from the Atlantic side, one must travel an indefinite number of days on the Magdalena river in boats drawing two and a half or three feet of water, and then ride for a day on the train. The only means of rapid transit available is the aeroplane—but unfortunately it carries no luggage. River boats have a way of getting stuck, so that the most certain method of travel is still the mule. Its pace is slow, but its arrival certain.

Because of isolation, Colombia is the most Spanish of South American countries. Her castellian speech is uncorrupted, her aristocracy is ancient and pure blooded, and the Church is all powerful. The army is small and inconspicuous, and the country law-abiding. The last revolution was in 1902 when the liberals tried to drive the conservatives from power. The results were so disastrous to all concerned that Colombia has definitely "sworn off" so far as revolutions are concerned. The liberals, being deprived of all political offices, have gone into business and prospered, until the wealth of the country is largely in their hands. In Colombia commerce is more profitable than office holding. Because of their fear of the liberals the conservative party is sponsoring a number of progressive measures such as the improvement of the schools and the closing of the saloons from four in the afternoon until eight in the morning. The liberal party, with no offices but plenty of money, is probably exerting a greater influence than if it occupied the seats of the mighty.

At present Colombia is enjoying great material prosperity. The coming of prohibition in the United States increased the demand and stimulated the price of coffee, putting millions of dollars into the pockets of small land-owners of Colombia. Since

the conclusion of the treaty between the United States and Colombia providing for the payment of twenty-five million dollars for her rights in Panama, Colombia has been floating loans in New York at a staggering rate. In the past seven years Colombian bonds to the value of nearly two hundred million dollars have been sold in the United States. This money has gone largely into highways, railroads, and port developments.

Coffee and foreign loans have flooded the country with gold. Women who five years ago wore sacks now dress in silks. The stores carry large stocks of American canned and package goods, at prices double what we pay in the United States. In Cali and Medellin one sees every symp-

custom and by law. The constitution guarantees religious liberty, but the concordat with the vatican declares that "The religion Catholic, Apostolic, Roman, is that of Colombia" and the government is pledged to protect "its rights and prerogatives" in every way. Practically, the country is ruled by the aristocracy, the Church is the back bone of the aristocracy, and ecclesiastical endorsement is necessary for political preferment. They say that the bishops must meet before a president can be elected. Colombia is one of the few countries in the world where politicians find it advisable to make a profession of piety.

In Colombia the path of the Protestant is difficult. Evangelical meetings must usually be held behind "closed doors," sometime with a limit as to the number who may attend. The public sale of the Bible or the distribution of tracts is frequently interfered with. Evangelical literature tends to be mislaid in the mails. The writer met two Indians from the country who had subscribed to an evangelical paper, but who had not received a single copy. Because the government is the chief employer of labor, the evangelical convert finds it exceedingly difficult to secure employment in Bogota. In the port cities there is more freedom, and also the chance of working for a foreign business house. As a result of these conditions Protestant Church work has made little progress. On the other hand the evangelical schools are popular, and have raised up a host of well-wishers for the missionary.

But there are signs of hope in Colombia. In spite of its present power, the Roman Church is nervous as to the future. It has tolerated some educational reforms which were exceedingly distasteful to it. The invisible undercurrent of sentiment is against the Church. The aristocracy is less and less minded to send its sons into the priesthood.

A younger generation of more liberal minds is growing up. In the past, every Colombian who could afford it lived in Paris. So long as his lands produced enough for him to live on, he cared little about the country and its welfare. But a new group is forming that intends to live in Colombia and that is anxious to promote her progress. These men know enough about other lands to realize that their country lacks much. One of the wholesome symptoms of Colombian life is that a large freedom of both press and utterance prevails—something which cannot be found in any other country bordering on the Pacific. Out of discussion will come progress. Contact with the world will stimulate change. But in a country where the soldier is looked down upon, culture honored, revolutions detested, and business good, one may anticipate that the inevitable overturn of power will be brought about in a peaceable manner. Colombia may teach the world something about non-militaristic persuasion.

IT'S SUMMER-TIME

The leaves, full green, are on the trees,

The fields are yielding golden grain;

The standing corn salutes each breeze

And singing swells the glad refrain—

"It's Summer-time."

The road-way gleams with golden-rod,
Amidst the marsh Joe-Pye-Weed stands;

A mass of thistles, 'Queen Anne's Lace'

And asters, crowd waste meadow-lands—

In Summer-time.

The orchards swing with rip'ning fruits;

The plough-man turns the mellow soil;

Mid-Summer's sun is burning deep
To ripen harvests for his toil—

In Summer-time.

—Ambrose M. Schmidt.

tom of a western boom town. If the price of coffee should take a tumble and foreign loans cease, the usual aftermath of a period of inflation would probably follow.

Colombia's problem is to render her undoubted resources available through improved transportation. She is one of the few countries that today offer good land free to the settler. The government is building highways and constructing railroads at an almost feverish pace. In a year or two the automobile road will be open from Buenaventura on the Pacific Ocean to Bogota, making available to the tourist some of the finest mountain scenery in the world. Because of its altitude the interior of Colombia enjoys a cool and bracing climate. The government takes pride in controlling most of the railroads and many of the other public utilities.

Colombia is a Catholic country both by

Rural Leadership—The Situation and the Need

REV. MALCOLM DANA, D. D., *Director of Country Church Work of the Congregational Church*
Keynote address of the Austintown Conference, June 12, 1928

(Continued from last week)

5. Another change exists with the "consolidated school." The latter institution undoubtedly spells the fate of the small open-country Church. In the coming day of fewer and better Churches, there will be religious institutions which approximate the consolidated school—viz., consolidated Churches. These will secure for

the town and country a better equipment, an abler ministry, a larger membership and greater units of support.

6. Another change is present in the youth of today, than which there never was a finer. But this youth cares less and less for fine distinctions. It can be worked with, but not dominated by religious or ecclesiastical insistence. Older

people must beware lest they try to superimpose adult conceptions or institutions upon modern young folks.

7. A final change is perhaps most important of all. This has come with modern machinery and scientific agriculture. The rural minister and his Church must stand a daily comparison with this great enterprise whether they like it or not. To

win and hold the modern farmer, the Church must be as adventuresome, knowing, up-to-date and industrious as is this modern farm enterprise. It must have machinery and method which will compare with modern agriculture. Otherwise the young farmer trained in the agricultural college and university will not look upon the rural Church as "a going concern," and will dub its minister "a back number." It is said that ultimately ten per cent of the people in the United States are going to feed the ninety per cent. This means that the inefficient farmer is going to be pushed off the soil and only the efficient will survive. Such a fate probably awaits the rural minister and his Church. The young farmer of today must find in Church enterprise methods which he can respect. He needs also a new interpretation of the Gospel. The original farmer was a traditionalist. He was little more than a silent partner with God. He accepted what came up out of the seed without tampering with it. The modern farmer knows that he does not have to accept what comes up out of the seed. It is his business to make two blades of grass grow where only one could grow ordinarily. He can cross his breeds and seeds and relate his crops to the soil and the market. Talk about warfare between science and religion is likely to cause this young man to throw God out of court. The rural minister must have an up-to-date interpretation for the modern farmer. And it can be truly Biblical. It can tell the young man and young woman trained in laboratories of university and agricultural college, that all of the scientific laws which they have learned are nothing more than the great plan and will and heart of God. The rural minister can tell young people that they ought to be far more Godly than their forefathers who

were merely silent partners with God; since the farmer of today has become a co-creator with God as together they work miracles upon the soil. Redeeming the great waste areas of New Mexico, Arizona and Colorado by irrigation and dry farming, men are merely fulfilling the prophecy contained in the Old Testament. They are making the deserts to bloom and blossom as the rose. God and the modern, scientific farmer are working hand in hand as never men worked before.

In all of the above changes can be seen a demand for big men and big souls. Adequate training and dynamic leadership can alone be sufficient for these things. The problem is a serious one. It also presents a wonderful opportunity.

III. We have spoken of the situation presented by these many changes in the rural world; now let us see what needs are presented by them.

1. First on the part of the Church represented in its overhead.

(a) It must train a leadership to use tools and methods of work in harmony with the age. Church officials must allow the modern minister to use these tools.

(b) Helps must be provided for the farmer's minister, similar to those given to the farmer himself merely for the asking. The farmer has access to a specialized bulletin service, to the assistance of field specialists upon his farm, and to numerous short course schools and institutes. What is the overhead doing for the rural minister in such lines?

(c) Appreciation must be shown of the work of outstanding ministers who are blazing trails. A premium must be put on both the ministers and their work. This will convince country ministers that meritorious service will bring advancement.

Such treatment will encourage modern enterprise in the religious world.

2. On the part of the seminaries much must be done, perhaps first in the way of "selective recruiting." Effort must be made to get the right kind of men in our seminaries. This might well be done by putting college students to work on parishes under the tuition of able ministers. Young men and young women, on Graduation Day, might be asked to give two or three years of work upon such fields before settling down to their life work. This would certainly win a large number of the finest sort of young people as candidates for the ministry.

Again the seminaries must train the men more specifically for the modern rural field. This might be done best by use of the "laboratory method." The denominations might well establish training fields for theological students so that they could get "clinical" and "case study" training similar to that required of the medical student and young lawyer. Student preaching should be supervised, made the study of class room recitation, with credit allowed in the curriculum. Instead of having to carry Churches while attending the theological seminaries, research work under capable supervision might be laid out for students with a remuneration provided which would support them while at their studies.

Educators or professors in our seminaries might also keep in better touch with the real. They might themselves spend each summer in field work upon some parish. In this way they would not be academic, but would be acquainted with the actual needs of today. They would be able to train men to meet those needs.

(Concluded next week)

My Faith and My Hope

A. E. TRUXAL, D. D.

XII—THE NEED OF TESTIMONY

There is today a lack of testimony to the Holy Spirit. And there never was a greater need for such testimony. There seems to be a lack of faith on the part of Christians in the presence of the Spirit. If Christians really believe the Holy Spirit to be in them, they would more readily attribute their good purposes and good deeds to the promptings of God's Spirit. If preachers of the Gospel were thoroughly convinced of the divine truth of their messages they would speak in the name of God and say unhesitatingly: "Thus saith the Lord!" Every honest and sincere preacher of the Word does speak in the name of God and is moved by the Holy Spirit within him, but somehow he hesitates to give the Spirit credit for the good that is in him and the good he does. Christians high and low ought to bear testimony to the moving and saving power of the Holy Spirit, for they are dependent upon Him for their spiritual accomplishments, for themselves and for others. There is need for a stronger, firmer faith in the presence and power of the Holy Spirit and for a willingness to testify to the fruits of the Spirit.

There are reasons for this timidity in testifying. All Christians are painfully conscious of their spiritual limitations and moral shortcomings. And hence they are much more disposed to confess the evil in their lives than to speak of their good accomplishments by the help of God's Spirit. They fail to make a distinction between the good that is in them and the evil. There is goodness in Christians as well as evil. The old confession that we are all corrupt from the crowns of our heads to the soles of our feet was expressive of a deep humility, but did not reveal our true condition. There is some good in us. There is good in all Christians—more in some than in others. There is love and sympathy and kindness and mercy and for-

givenness and helpfulness in the Christian world. There are good feelings, good dispositions, good thoughts, good purposes in men and women, and they speak good words and perform good deeds. The Holy Spirit is allied with the goodness that is in them and the good they do. Their evil feelings, thoughts, purposes and actions are prompted by their own natural, selfish spirit. When their own spirit becomes affiliated and identified with the Holy Spirit within them then they become good and do good. Christians would undoubtedly become much improved both inwardly and outwardly if they would in all things appeal to the Holy Spirit in them and would follow His prompting and would testify to their reliance upon the Spirit for their guidance.

TODAY

Today must count for something good,
Enduring, yea, and wise,
With naught for which I shan't be proud
To meet my Master's eyes!
—Grace H. Poffenberger.

Another reason why good Christian people hesitate to testify to the presence of the Holy Spirit within them is the fact that every now and then some fanatical persons with much demonstration claim the full possession of the Holy Spirit, but whose lives and works do not comport at all with their professions. Modest Christians shrink from making any claims of being governed by the Holy Spirit. Yet it is the privilege and duty of every Christian to confess the Holy Spirit and to realize that his good thoughts, pure feelings, righteous purposes, loving service and merciful benefactions have underlying them and pervading them the promptings of God's Spirit.

The Holy Spirit operates in the leaders in God's Kingdom in each age as the circumstances and conditions require; not, however, magically from without, but mystically in the minds and hearts of men. The mode and measure of such operations are made to suit the time and occasion. The prophets were moved by the Spirit within them to perform the work given them to do. The apostles were inspired by their mission under God. Others after them were not without the help and guidance of the Holy Spirit. Augustine was inspired for his work, Jerome for the production of the Vulgate Bible, Martin Luther, Ulrich Zwingli, John Calvin, John Knox and John Wesley in their several spheres, for the reformation of the Church. All these servants of the Lord relied for illumination and guidance upon the Holy Spirit within them. They labored and taught in the name of the Lord and were fully persuaded that they were doing His work. They were not perfect in knowledge or life, but they accomplished great and good results because they followed the promptings of the good spirit within them.

The sphere of the Spirit's operations is the Church. The Church may be said to be the home of the Spirit. He is in the Word read and preached, in the Christian ordinances, in worship under all its forms. In and through these means and instrumentalities the Spirit seeks entrance into the minds and hearts of the people. Here as everywhere God works in an orderly, regular manner. We are challenged to apprehend the Holy Spirit in all the forms and activities of the Church and open our spirits to His entrance for our quickening and guidance. Otherwise they are but empty forms. To those who recognize the Holy Spirit in the worship and services of the Church, they become the power of God unto salvation.

The "Archives" and "Jesuism"

BY HENRY A. BOMBERGER

In a recent article, entitled "The Historic Pharisee," the good printer (for whom I have a very high regard) set the chapter and verse of a verbal quotation as Hebrews 3:1. It should have read Hebrews 6:1. And it is a most illuminating passage, particularly appropriate to these somewhat ungracious and erratic times.—Allow me to quote it, and in bold face type:

"Therefore leaving the principles (Greek: 'archives') of the doctrine of Christ, let us go on unto perfection; not laying again the foundation. . . ."
V. 3: "And this will we do, if God permit."

"Archives"—this is where those "fundamental" things belong, the discussion of which has been constantly disturbing the peace and dissipating the power of the Church since the days of the Apostle Paul.

The "archives"—finished business! Marked "attended to" two thousand years ago. Filed they were, to stay filed. "Forever settled," here, as well as "in heaven."

Then why go back to them, dig them out, exploit them, as if they needed our further

(superior?) attention, our personal approval and support? It is most Pharisaical. And back of it all, as a matter of fact, is a deep-seated purpose to exploit, neither "the archives" nor "the doctrine," but ourselves: modern Don Quixotes, it may be—knights errant, indeed! Perhaps filled with a selfish passion for notoriety—and cash capital.

For the "archives," somehow, seem to appeal to both curiosity and cupidity.

Incidentally, another very slight typographical error, but of primary importance, in the article referred to.—It should have read "Jesuit," not "Jesuit." The latter has a technical, historical meaning. The present-day Jesuit is not a Jesuit, with whom "the end justifies the means." For the Jesuit is more than that. And he is much worse than that.

He glorifies Jesus, but crucifies Christ; which it is by no means the intent of the Jesuit to do. But the Jesuit does it intentionally. It is the very pith of his propaganda. He will have "this man," but he will "not have this man to rule over us!" The "principles" of Jesus are his outstanding obsession; but the eternal

Kingship of the Lord Jesus Christ he will have none of.

Jesus, the man; but not the universal Man. Jesus, the finite; but not the Infinite. Jesus, the passing paragon of ethical virtue; but not our Creator and divine Redeemer. A shifting platform of delightful beatitudes; but not the immutable, everlasting "foundation of God." The Sermon on the Mount; but apart from Him personally who preached it, the eternal and only begotten "Son of the living God."

This is the Jesuit; who is far more subtle, dangerous and seductive than the Jesuit—which is saying a great deal.

Let the Church build upon the one and inseparable seamlessness of Jesus Christ, the foundation of God, laid once for all, and forever settled. It alone "standeth sure."—And let the Church "take heed how it buildeth thereupon." For He is the foundation; but the building is that "gospel" for the defense of which the Church is set. Let it build in grace abounding, "gold, silver, and precious stones."

Thus it shall "go on unto perfection," "not laying again the foundation," not going back again to the "archives."—And "this will we do if God permit."

The First Prize Master Community In Nebraska

HOW HONEY CREEK WON FIRST

Florence Wittwer, Dawson, Nebraska

We believe that readers of "American Farming" are always interested in learning how other farming communities have gained distinction by community effort. This is why I write you of my home community, known as Honey Creek, Richardson County, Nebraska. We have just celebrated the winning of one of the beautiful community trophy cups given by "American Farming," our prize Master Community in the State of Nebraska. The people of the community celebrated their victory at their fifth annual spring picnic at the Union Consolidated High School of Honey Creek, near Dawson, with 250 present and many local and State speakers to enliven the program.

The awakening of our community consciousness began in 1921 with the consolidation of some 32 sections of land in Richardson County into Rural Consolidated School District No. 14—called Honey Creek Union. The school is located on the Capital Highway No. 75, six miles south and one east of Dawson, Nebraska. There are at the present time 150 families living in the district. Most of the farmers own their

land and are residents of the second or third generations.

Though the possibilities for organized rural progress have come to be realized only in the last five years, the first settlers, the parents and grand-parents of the present population, laid the foundation for the high American ideals which have ever been fostered and carried on by the community. Two rural Churches in the community, the Bethany United Brethren and the Zion Reformed Churches founded in 1871, have been the community backbone.

One of the projects successfully carried out includes the maintenance of a first-class lyceum course which has been conducted for nine years—the first real project of the community. Our 4-H Boys' and Girls' Club work has been a feature. A community effort quite unique has been the publication of a weekly news sheet which is supported by the association and mailed free to each family. Our community has built up an adequate community library located at the high school and we have improved our roads and our marketing conditions. Through the co-operation of our association the electric power lines has been brought from Sabetha,

Kansas, and supplies the school, teacherage, two Churches and the majority of the farm homes with electric current. Through the association a very enthusiastic interest is kept up in all the activities of the school which has recently won banners and trophies in the county and district music, declamatory, spelling and athletic contests. Three annual social events include a reception for the school faculty in September, a mid-winter picnic, and a May Day fete.

The Honey Creek Community Association, which now governs the activities of this vicinity, was organized in 1923 and states in its constitution its purpose, "to promote cultural development, social enjoyment, recreational interests and the general fostering of the best interests of farm life." The association is today directed by a council consisting of two members each from eight active organizations, including the Woman's Club, the Nemaha Study Club, the School Board, the School Patrons, the Farmers' Union, the Zion Reformed Church, the Bethany Brethren Church, and the school faculty. The officers of the association are: Mr. Amos Mendenhall, President; Mr. Henry Layson, vice-president, and Mr. Joe Garver, secretary-treasurer.—**American Farming.**

NEWS IN BRIEF

THE SEDAN IS COMING

Isn't that fine! We are making speed, though part of the past week we were standing still. Watch us as we cover the road! As we go to press we are just 80 miles (\$80) from the end of our journey. We believe that there will be a number of filling stations along the way and in a short while we can report our goal attained. Yesterday a radio preacher asked his invisible audience to get their check books, pens and ink, and while the organ was playing and the offerings were being lifted, write generous checks and forward them to

the treasurer of the broadcasting Church. We suggest the same action on the part of our invisible readers, with this change—forward your checks to the address of Dr. Leinbach, and he will be here in a few days to receive them. Thank you!

CHANGE OF ADDRESS

Rev. Howard S. Fox from Roaring Spring, Pa., to 5 Spring Garden St., Lansford, Pa.

Rev. John W. Myers will attend the University of Cincinnati for 6 weeks. The farewell sermon was preached in First Church, Charlotte, N. C., on July 22, and a reception for the pastor and his wife was held on the night following.

During the month of vacation of Rev. Dr. Samuel H. Stein, pastor of Trinity Church, York, Pa., the pulpit will be supplied by Rev. Edwin T. Rhodes, Aug. 12; Rev. Robert O'Boyle, Aug. 19; Dr. George W. Richards, Aug. 26; and Dr. H. M. J. Klein, on Sept. 2.

Holy Communion was observed July 15

SYNODICAL MEETINGS FOR 1928

NORTHWEST SYNOD:

Sept. 4—First Church, Waukesha, Wis.

GERMAN SYNOD OF THE EAST:

Sept. 11—St. Paul's Church, Milltown, N. J.

OHIO SYNOD:

Oct. 1—Calvary Church, Lima, Ohio.

MIDWEST SYNOD:

Oct. 2—Zion's Church, Terre Haute, Ind.

PITTSBURGH SYNOD:

Oct. 8—St. Paul's Church, Greenville, Pa.

EASTERN SYNOD:

Oct. 22—First Church, Easton, Pa.

POTOMAC SYNOD:

Oct. 23—Christ Church, Middletown, Md.

in Redeemer Church, Littlestown, Pa., Rev. A. M. Wright, pastor. There was an unusually large number of communicants present. Work at Redeemer's is progressing very nicely. New members are being added to the roll and progress in general is in the atmosphere.

The Christian Association of the University of Pennsylvania will again hold a Freshman Get-together at their Green Lane Camp, September 20th to 24th. As this exceptional opportunity for a very carefully picked group of new students is becoming more generally appreciated, we are urging parents of incoming students to send in their registrations early.

St. Andrew's Church, Phila., Pa., Dr. Albert G. Peters, pastor, conducted a D. V. B. S. from June 25 to July 25. The enrollment was 65. The sessions were closed with a public entertainment and an exhibition of work done. The teachers were Miss Dorothea Greenawalt, Miss Ruth H. Peters, Miss Edna Moyer, Mrs. Amie Bien, and Miss Sarah Alexander. St. Andrew's enjoyed a boat ride on the Wilson Line to Riverview Beach on Saturday July 28.

As Mrs. Meta Lackman, of Mt. Pleasant, Pa., expects to spend the winter with her children, she would like to rent her furnished home from Oct. 1 to May 1. There are 4 large rooms, high ceilings, pantry, bathroom, laundry, furnace heat, and front and back porches. The home is located between 2 street car lines, and is a convenient distance from First Church, Rev. Paul T. Stonesifer, pastor. Mrs. Lackman will ask reasonable rent of people who will take care of the place.

At St. Paul's Church, Stowe, Pa., Rev. Walter D. Mehrling, pastor, a delightful afternoon picnic was recently held by the Primary Dept., Mrs. Edgar I. Klink, supt. About 75 folks motored to the summer home of Supt. and Mrs. Jesse R. Evans and family, for a recent meeting of the Busy Workers' Society. Three young people of St. John's Church, of the same charge, were representatives at Cedar Crest this year, and 2 will go to Camp Fern Brook.

Dr. G. Okano, Principal of the Government College at Sendai, was the guest last Saturday of Dr. Allen R. Bartholomew, Secretary of the Board of Foreign Missions. He spent the past six months on a tour of inspection of the educational work in Europe and America. It was a real joy to entertain this friend, for he is a man of culture and refinement. Dr. Okano seemed to be especially interested in Christian education, and has evidently made a comparative study of this popular subject.

Dr. and Mrs. I. M. Schaeffer and their son, Harold D., of Ashland, Pa., took a vacation auto-trip through 15 different States and covered 6,827 miles. Their chief objectives were Pike's Peak at Colorado Springs and Yellowstone National Park. They also enjoyed a 10 days' stay on a 350 acre Nebraskan farm. Going, they visited Wheeling, Columbus, Indianapolis, St. Louis, Kansas City, Lincoln, Hastings, Colorado Springs, Denver and Cheyenne. Returning, they touched Billings, Dead-

wood in the Black Hills, Pierre, Winona, Madison, Chicago, Detroit, Toledo and Cleveland. Their mishaps were very few and of but a minor character. The trip was a pure delight and a life-long inspiration.

Mid-summer Communion was celebrated June 24 in St. John's Church Bellefonte, Pa., Rev. Robert Thena, pastor, and was the largest summer Communion on record. Offering for Apportionment, \$214. The congregation is uniting in a series of union evening services during July and August. On July 19 the Zwingli Brotherhood held its annual outing at Grange Park, Center Hall. The Halcyon S. S. Class served a ham and egg supper to 62 persons. The D. V. B. S., with which the Church co-operated, closed its 3 weeks' session June 30 with appropriate exercises and a pagant. The enrollment was 180 and the average daily attendance, 135. The offering was given to "The Children's Aid Society."

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor. Rev. and Mrs. J. C. Glessner, who expect to sail on August 25 for the Mesopotamia Mission field, paid a visit recently to Mr. Glessner's brothers in Turtle Creek. Union Sunday evening services are being held in the various Protestant Churches of Turtle Creek. The pastor of Calvary Church preached at the first of these services in the United Presbyterian Church; 600 persons were in attendance. The second service was held in Calvary Church with Rev. Mr. Mansberger, of the Methodist Protestant Church, preaching the sermon. A number of the organized classes of the Church School held successful picnics during July. A number of the members visited the summer conference at Kiski.

The annual mid-summer Communion was held in St. John's Church, Evans City, Pa., Rev. Dr. Howard H. Long, pastor, with a large percentage of the members communing. At the monthly meeting of the Workers a full year's program was planned, starting with Sept. 1. A "Go to Church" Sunday was scheduled for October. A Young People's Society will be organized Sept. 9. Officers were elected for Mission Band, with Mrs. H. H. Long, Mrs. Henry Gelbach, Miss Florence Shakley and Miss Bulah Kline as helpers. 8 representatives of W. M. S., G. M. G. and S. S., attended the Kiskiminetas Summer Conference. Dr. Long has been granted the month of August for his vacation, and he and Mrs. Long will go to the Collegeville Missionary Conference, Atlantic City and Bangor, Pa.

The Collegeville Summer Assembly will be held August 6-12 for the happy, earnest Christian people who would spend at least part of their vacation in the cultivation of the deepest and most sacred things of life. Four services will be held each day, 9:30 and 11 A. M., and 7 and 8 P. M. Addresses will be made by Revs. Frederick C. Spurr, Walter L. Lingle, D. D.; J. R. Ackroyd, B. D.; William J. Shergold, and Edgar Vincent Loucks, of Memorial Church, Akron, O. Rev. Raymond Eugene Wilhelm will have charge of the special music. The program is not crowded and there will be plenty of time for rest and recreation, and many pleasant hours in informal fellowship. Further information may be secured from Rev. Calvin D. Yost, Collegeville, Pa.

The Kiskiminetas Summer Conference held July 16-23 was of a different type this year combining the regular Missionary Conference with the Camp Harmony work of Pittsburgh Synod. The experiment worked out very well, and proved to be a real success. The total full-time registrations numbered 117. The faculty proved to be well fitted to handle the subjects for the classes. A Council was elected by the delegates. This Council met each day, and its work helped greatly towards the smooth operation of the whole conference. One

need felt was for a longer period of time. It is expected that a ten-day period can be arranged for next year, and thus satisfy this need. Different phases of our work at home and abroad were given at the evening platform meetings, and the usual special services were held on Sunday. Rev. H. F. Loch, of Salina, was chairman of the conference.

The annual reunion and basket luncheon of the descendants of Henrich Fry will be held on Sunday, Aug. 5, at Kulp's Farm (near Fry's School House), Towamencin Township. The program, beginning at 2 P. M., will include addresses by Dr. Calvin O. Althouse, Miss Sarah Fry and E. F. Slough, Esq.; singing by a male quartette of Phila.; recitations, reading, and singing by those present, accompanied by a brass quartette. Important data relative to the history of the Fry family, from the time of the Treaty with the Indians, will be given on this occasion, and it is hoped that all the members of the family will respond to the invitation. In event of rain the reunion will be held the next clear Sunday following. J. W. Fry, of Phila., is the president, Miss Dorothy Clower and E. F. Slough, of Norristown, are secretary and treasurer, respectively.

The program of August services of Bethany Tabernacle, Phila., Pa., Rev. Arthur Y. Holter, pastor, includes a group of strong Christian preachers and leaders. The following are scheduled: Mrs. Nakayama, of Tokio, on Aug. 5; Rev. George J. Apel, Jr., president of the American Theological Seminary, Roxborough, Pa., and a son of Bethany Tabernacle, on Aug. 12; Rev. Dr. Rufus C. Zartman, Aug. 19; Rev. Dr. Jarius P. Moore, Aug. 26; and Rev. Dr. J. Rauch Stein, on Sept. 2. Rev. Mr. Holter is scheduled to preach in St. John's Church, Schuylkill Haven, Pa., on Aug. 5; in Trinity Church, Pottsville, Aug. 12; St. John's Church, Schuylkill Haven, Aug. 19, and First M. E. Church, Tamaqua, on Sept. 2. Very fine audiences attended the July services at which the pastor talked on the 4 Gospels. Every worshiper was presented with a copy of each Gospel.

Rosedale Church, Laureldale, Pa., Rev. Samuel Givler, Jr., pastor, which was organized as a Mission Church, June 30, 1921, has decided to build a more adequate Church building and Church School. A portable Chapel was erected by the Home Mission Board and has been used by the congregation to date, as the place of worship for the congregation and the Church School. The community has grown by leaps and bounds, having a constituency of 2,500, and the Church has added members from time to time, having a present membership of 198 and a Church School enrollment of 412. The congregation owns a lot of ground measuring 105x117 feet, and has \$2,500 in cash towards the erection of a new Church, which will cost about \$50,000 and the Church School about \$30,000. The Building Committee, of which the pastor is president, is attempting to have as many people as possible to submit their names in their own hand-writing which will be placed in the corner-stone of the Church, and they are given the privilege of making a contribution toward this project.

In presenting his annual parochial report as pastor of Christ Church, Alexandria, Pa., to Juniata Classis, Rev. M. A. Keiffer stated that his physical health has never been better; after an examination by a physician he was told that he had the evidences of the health of a man 35 years of age. This vigor of health has enabled Rev. Mr. Keiffer to be a personal companion to boys in summer camps and to carry out a boys' physical program. Due to the increased membership and the labor involved, it was the opinion of some of the people of the congregation that a larger financial support could be provided, and many pledges were received. The pastor's salary was increased by \$150, the Church

was repainted, roof and tower repaired, and floor of the auditorium renovated. All the repairs and improvements were paid for. During the year, \$700 were received and invested in endowment, the Apportionment was paid in full, and the budget for 1928 is fully covered by pledges. The pastor was Dean of the local school of Religious Leadership Training, in which 87 persons were enrolled, and 58 credits given.

With a record-breaking attendance, Bethany Church, Butler, Pa., Rev. Frank Hiack, pastor, celebrated Holy Communion on July 8. This was the first time Bethany's pastor has given Holy Communion since his ordination and installation on June 17, 1928. On July 12 about 150 members and friends of Bethany gathered in the social rooms of the Church, together with Rev. John Bair and Dr. R. Doty. Every department of the Church was represented on a program which gave expression to a hearty welcome to the pastor. A splendid gift of money was presented to the pastor's wife for family use. Union Christian Endeavor services are being held throughout July and August in conjunction with nearby Churches. A beautiful spirit of unity prevails, and on July 22, 60 young people attended the service in Bethany Church. Bethany sent the only delegate from Butler County to the State C. E. Convention in Bethlehem. Bethany has paid 13% of its present year Apportionment.

The session of the justly celebrated Summer School of Theology, Lancaster, was one long to be remembered. The speakers during the first week were Drs. Hugh Black and James Moffett, of Union Theological Seminary, New York City, and Dr. George W. Richards. The deliverances of this trinity of great teachers were of the highest order, and very highly appreciated by those who were favored with the opportunity to hear them. And may it be said truthfully, that the representative of our own Seminary occupied by no means a second place among them. The second week kept on the same high plane with Drs. Matthew Spinka and Charles A. Dinsmore, together with Rev. Nevin C. Harner, of our own Church. The evenings were spent in hearing and answering questions under the genial shade of the beautiful trees that adorn the Seminary grounds. This was designated as informal, but it proved to be very inspirational. These sessions continued well on past the retiring time and the interest never lagged for a moment. The only unfortunate thing was that so many ministers who were so nearby seemed not to feel the need of such instruction and fellowship. To all such absentees it was a great mistake to have failed to enjoy the fellowship of the brethren and sit at the feet of such past masters in the theological world, discussing several of the great themes that must be met if our preaching will not prove in vain. The thanks of all were extended to Dr. W. A. Korn and his family for the first class entertainment provided by them; everybody enjoyed it.

St. Paul's congregation of the Pleasant Unity Charge, Pa., Rev. S. H. Dietzel, pastor, is planning to hold a farewell service on Aug. 5, at 7.30 P. M., for Miss Effie May Honse, a recent graduate from Heidelberg College, who will sail from New York as a missionary to Mesopotamia, under the United Board of Missions. Rev. W. Carl Nugent, home on furlough from our Japan mission, will represent the Foreign Board at the service, and a number of the ministers of our Classis have signified their willingness to be present and deliver brief addresses. By a happy coincidence, it occurs on the 19th anniversary of the pastor's second pastorate, which he considers the climax of the 19 years of ministry on this field. St. Paul's has given 5 of its sons to the Christian ministry of our Church, all of them splendid men, Revs. A. E. Truxal, D.

D.; W. E. Ludwick, W. S. Fisher, Daniel Gress, and C. B. Marsteller, and now there will be a representative in the Foreign Field, which is the crowning event of all. The Westmoreland Classical Missionary Societies, appreciating this fact, and desiring to do something in keeping with the occasion, gave Miss Honse a farewell reception on July 26, at 2.30 P. M., in the First Church. Each Society of Classis was asked to make a free-will offering for the outgoing missionary. More than 200 ladies were present. Mrs. P. O. Peterson, President of the W. M. S. of First Church, presided, and after a brief address of felicitations, introduced the speakers, Mrs. D. J. Snyder, Mrs. B. A. Wright and Rev. Mr. Dietzel. All expressed the joy in having a representative in the newest mission field, and hoped to receive first-hand information from her from time to time. Rev. Mr. Dietzel spoke on the importance of investing in the boys and girls and emphasizing higher standards and ideals. Miss Honse spoke of her coming trip to the Near East, her work as a teacher, the language school at Mosul, where she will likely spend her first year, and the field in general. Mrs. Bennett Rask, treasurer of the Classical Societies, with a few well chosen words presented Miss Honse with a check for \$505, as an expression of appreciation of her going as the first commissioned missionary from Westmoreland Classis. After a reception, a delicious luncheon was served. Another significant reception was given to Miss Honse by the 17th District of the Sunday Schools of Westmoreland County on July 19, in the Lutheran Church at Trauger, when she was presented with \$109. Many words of love and well wishes have been spoken and prayers will go with her on her voyage and in her labor of love among the people in the land which was man's first dwelling place after the Flood, and which was the original home of Abraham.

THE TOTAL STATISTICS OF OUR CHURCH FOR 1928

Rev. J. Rauch Stein, Stated Clerk

52 out of a possible 60 Classes (86 2-3%) submitted their Statistical Reports 100% correct mathematically, as to Present Communicant Membership and Total of All Benevolences. This was 10 more than last year. The Classes having thus qualified for accuracy are the following, listed in the order in which their reports were received at this office: 1. Nebraska; 2.* Zion's; 3.* Mercersburg; 4.* Maryland; 5.* Chicago; 6. Eureka; 7. Kansas; 8.* North Carolina; 9.* Somerset; 10.* West Susquehanna; 11.* West Ohio; 12.* Carlisle; 13. Kentucky; 14. St. Paul's; 15.* Philadelphia; 16.* Schuylkill; 17.* North Ohio; 18.* Southwest Ohio; 19.* Baltimore-Washington; 20.* East Susquehanna; 21. Clarion; 22. Fort Wayne; 23.* Tohickon; 24.* Juniata; 25.* Reading; 26.* Missouri; 27.* Milwaukee; 28.* Iowa; 29.* Minnesota; 30.* German Philadelphia; 31.* South Dakota; 32. Ursinus; 33. Allegheny; 34. West New York; 35. Central Hungarian; 36.* North Dakota; 37.* East Pennsylvania; 38.* Virginia; 39. Indianapolis; 40. New York; 41. Manitoba; 42. Gettysburg; 43. Edmonton; 44.* Sheboygan; 45.* Central Ohio; 46.* Heidelberg; 47.* Western Hungarian; 48. Eastern Hungarian; 49. Northwest Ohio; 50. Portland-Oregon; 51.* Wichita; 52. Lincoln.

Of the 8 Classes that did not reach the 100% accurate goal, 5 were mathematically correct in their Present Communicant Membership, viz., Goshenhoppen, Lehigh, Wyoming, East Ohio and Westmoreland.

20 out of 52 Classes took special care to detect and correct slight mathematical errors which appeared in their first tabulations. 32 Classes made their statistical returns absolutely free of mathematical errors as originally submitted. These highest honor Classes are starred (*) in the list as given above.

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Last year, when special effort was begun to secure greater accuracy in the Annual Statistical Reports, the German Synod of the East was the only one to reach 100% for correct computations. This year we are more than pleased to report 4 Synods, indeed almost 5, as having reached this goal. Next year we believe that we shall succeed in having every one of the 7 Synods on the first honor list for accuracy. To attain this commendable goal, however, it will be necessary for EVERY pastor to make HIS own report 100% accurate. The indifference or carelessness of only 2 pastors in Westmoreland Classis was all that prevented the Pittsburgh Synod from being in the 100% list. Similar negligence by pastors in East and Northeast Ohio Classes debarred the Ohio Synod from its place in the front line, and the same kind of "happy-go-lucky" tabulation by pastors in Lebanon, Lancaster, Goshenhoppen, Lehigh and Wyoming Classes is responsible for sending this venerable, influential and largest Synod of the entire Reformed Church down to the very end of the honor roll for accuracy. It will be to the future honor of these inaccurate pastors if they will so direct their scholastic ability that next year, about this time, your Stated Clerk shall be able to write this story for 1929 and end it in triumph by recording "and the last shall be first." Hearty appreciation is here expressed for the patient, persevering co-operation of all the Classical Stated Clerks.

The totals for the entire Reformed Church through all of its seven Synods (60 Classes) are as follows:

Membership last report, 352,763—increase, 3,976; Confirmed, 13,707—decrease, 495; Certificate, 5,506—decrease, 350; Renewal of Profession, 6,108—increase, 71; Dismissed, 5,574—decrease, 1,008; Deaths, 5,760—increase, 130; Erasure of Names, 11,434—increase, 453; Present Membership, 356,093—increase, 4,167; Communed during the year, 291,768—increase, 4,464; Unconfirmed Members, 136,462—decrease, 908; Infant Baptisms, 12,907—decrease, 557;

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AND YOUNG WOMEN
WITH A VISION
OF THINGS SPIRITUAL
AS WELL AS
THINGS MATERIAL.**

A. M. S.

Deaths—unconfirmed, 1,349—decrease, 49; Students for the Ministry, 312—increase, 23; Total Sunday School Enrollment, 347,253—increase 5,735; Home Missions, \$361,868—increase, \$11,826; Foreign Missions, \$387,254—decrease, \$38,830; Education, \$198,093—increase, \$5,615; Ministerial Relief, \$124,239—decrease, \$13,182; Orphans' Homes, \$113,865—decrease, \$5,724; Forward Movement Budget, \$7,564—decrease, \$20,728; Other Denominational Benevolences, \$259,471—increase, \$36,227; Benevolences Outside of Denomination, \$124,094—decrease, \$9,407; Total of all Benevolences, \$1,586,974—decrease, \$42,987; Congregational Purposes, \$5,574,547—increase, \$393,499; Churches, \$42,855,901—increase, \$2,527,751; Parsonages, \$6,399,680—increase, \$728,904; Indebtedness on Property, \$539,751—increase, \$632,699.

II.—GERMAN SYNOD OF THE EAST

The second of our 7 Synods to make accurate returns this year as an entire Synod, is the German Synod of the East. The tabulations for this Synod were completed July 11th. The Present Membership and the Total of All Benevolences for each of its 4 Classes, and consequently for the entire Synod are 100% mathematically correct. Last year this was the only one of the 7 attaining highest honors for accurate mathematical computations.

Comparing the new Statistical Report with the one submitted in 1927 there will be found an increase of 8 in the Communicant Membership; a decrease of 107 in the Number Communed; a decrease of 40 in the Number Confirmed; a decrease of 110 in Received by Certificate; a decrease of 48 in Renewal of Profession; a decrease of 310 in Names Erased; a decrease of 14 in Infant Baptisms; the same number of Students for the Ministry, and a decrease of 374 in the Total Sunday School Enrollment.

Under the Benevolent Work of this Synod, the report shows a decrease of \$1,427 in the Total of All Benevolences, but an increase of \$40,304 contributed for Congregational Purposes.

The totals for the entire Synodical Report are as follows:

Membership Last Report, 16,128—decrease, 419; Confirmed, 585—decrease, 40; Certificate, 117—decrease, 110; Renewal of Profession, 473—decrease, 48; Dismissed,

146—decrease, 355; Deaths, 319—increase, 40; Erasure of Names, 657—decrease, 310; Present Membership, 16,181—increase, 8; Communed During the Year, 12,973—decrease, 107; Unconfirmed Members, 4,432—decrease, 1,149; Infant Baptisms, 781—decrease, 14; Deaths Unconfirmed, 123—increase, 22; Students for Ministry, 11; Total Sunday School Enrollment, 11,861—decrease, 374; Home Missions, \$10,697—increase, \$1,491; Foreign Missions, \$11,425—decrease, \$1,996; Education, \$7,398—increase, \$452; Ministerial Relief, \$5,258—decrease, \$2,291; Orphans' Homes, \$2,992—decrease, \$420; Forward Movement Budget, \$96—decrease, \$37; Other Denominational Benevolences, \$6,971—increase, \$423; Benevolences Outside of Denomination, \$7,619—increase \$941; Total of All Benevolences, \$52,456—decrease, \$1,427; Congregational Purposes, \$318,191—increase, \$40,304; Churches, \$2,290,500—decrease, \$78,000; Parsonages, \$363,600—increase, \$22,850; Indebtedness, \$306,138—decrease, \$150,412.

SPECIAL MEETING OF BOARD OF FOREIGN MISSIONS

That the Board of Foreign Missions held a special meeting on Tuesday, July 24th, with the mercury soaring toward ninety degrees proves two things: First, that the business was urgent and second that the members are alive to the importance of the work. Two of the brethren came from distant points, Rev. Dr. J. M. G. Darms, from Wisconsin, and Elder George F. Bareis, from Ohio, and their presence and help were greatly appreciated. In fact, Dr. Darms had to rearrange his appointments in order to attend this meeting where policies for the future work were challenging the best thoughts of our leaders in the great missionary enterprise.

To see the pile of documents on the table in the Assembly Hall of the Schaff Building indicated the volume of business to be disposed of and the fact that many items were despatched in a single day under the wise guidance of the President, Rev. Dr. Charles E. Creitz, shows the capability of the men entrusted with this world-embracing work of love on the part of our Church.

The members of the Board in attendance were: Revs. Drs. Charles E. Creitz, Allen R. Bartholomew, George W. Richards, John M. G. Darms, Albert S. Bromer, Albert N. Bauman, Edwin W. Lentz and Elder George F. Bareis. Advisory members present were: Rev. Dr. Jacob G. Rupp, Rev. Dr. Daniel Burghalter, Rev. William C. Lampe and Rev. John H. Poorman. As representatives of the Woman's Missionary Society of General Synod we had the counsel of Mrs. L. L. Anewalt, President, and Miss Ruth Gillan.

Since the major business had direct bearing upon the work in China, and in order to save travel expenses, only those missionaries home from China and within easy access of Philadelphia were invited, namely, Miss Minerva S. Weil, Miss Helen B. Ammerman, Prof. Clarence E. Heffelfinger, Rev. Sterling W. Whitener, Miss Gertrude B. Hoy, Miss Rebecca N. Messimer and Dr. George Bachman, the latter three being members of the important Commission on our Educational Institutions in China.

We also highly prized the presence of a number of friendly co-workers, but lest we should omit one name a sense of prudence tells us, mention none, but we assure those brethren of our cordial welcome.

Now the first and outstanding item of business was the consideration of the Suggested Policy from our Continuation Committee on the field in China. Fortunately the Board at a previous meeting had appointed a representative Commission composed of members and missionaries to study the educational work of the China Mission and its proposals became the basis for a

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Publication and Sunday School Board of the Reformed Church
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very careful and thorough discussion of this most vital problem. This Commission met on the evening of July 23.

In China, the school system is somewhat different from that in the United States. It includes Primary Schools, Junior Middle and Senior Middle Schools, Colleges and Universities. The Mission Schools in Hunan include all these grades except the University, but they include the Hunan Union Theological School, of which our Reformed Church is a co-operating member.

The plan as outlined in the "Suggested Policy," and with some modifications now approved by the Board, provides that for the coming year, school work shall be resumed at Yochow City and Shenchowfu, the two central stations of our China Mission, in the Primary and Junior Middle School grades. It is also proposed to join the Yale, Presbyterian and Evangelical Missions at Changsha, in Senior Union Middle Schools for boys and girls,—which grade corresponds to our Senior High Schools. Students for the ministry will enter the Theological Seminary at Hanyang, where Rev. Paul E. Keller will be our representative for the coming year. The medical work was also given serious attention, but no definite action could be taken. However, after the Board had adjourned, a letter was received from Rev. Paul E. Keller enclosing an appeal from a Board of Directors composed of Christians at Yochow City, asking the Board for permission to re-open the hospital, with Miss Alice E. Traub as head nurse.

One of the most helpful messages received was that of the evangelistic work, which has been faithfully continued by Chinese evangelists in the midst of the constant disturbances, and the Board has promised its hearty support to the Chinese Church in the propagation of the Gospel.

The Secretary read extracts from a number of letters from Chinese Christians and missionaries on the field as the best possible evidence that there is a welcome in China to Americans and to the message they bring. A new day of opportunity is beginning in Central China, and much will depend on the way the situation is handled now. If we hesitate and delay now, a golden opportunity may be lost. Missionaries are just as safe now in Hunan as they have been for the past ten years. The sooner the workers return the quicker the soldiers will vacate the Mission properties. There is a most hopeful turn of affairs in recent months, so that some of the missionaries of the Reformed Church have already returned to their stations, and others present at the Board meeting, expressed their great eagerness to be sent back to China this fall.

Several actions were also taken based on the Minutes of the Japan Mission: Rev. Alfred Ankeney, who has been the missionary evangelist for the Miyagi Province

with headquarters at Sendai, will become the permanent Secretary and Treasurer of the Japan Mission, and immediate steps are to be taken to secure an ordained minister as missionary evangelist to take his place.

The Miyagi College has added another year to the Bible Training Course, making it four years, and announces its intention to apply to the Educational Department of Japan for the non-examination privileges in the Music and Domestic Science Courses. The Music Department is recognized as the best in all Japan, being specially fortunate in its faculty.

Rev. Albert S. Bromer, Treasurer of the Board, gave an encouraging statement of the finances of the Board for the first six months of this year. Rev. Dr. Jacob G. Rupp, Field Secretary, urged the members of the Board to help in providing for all the indebtedness of the Board by the next

meeting of General Synod. Rev. Dr. William C. Lampe made a strong appeal for a more determined effort on the part of all the Boards and institutions of the Church in raising the full apportionments for all benevolent causes. He called special attention to the fact that more money was contributed for these causes during the past Classical year, but that the Board of Foreign Missions received over \$4,000 less.

The Board is sending out to Japan and Mesopotamia this summer and fall the following new missionaries: Mr. Robert H. Gerhard, of Lancaster, Pa., who was born in Japan, as teacher in North Japan College, and Miss Edna M. Martin, of Hanover, Pa., for kindergarten work in Japan. Rev. and Mrs. Jefferson C. Glessner, of Berlin, Pa., and Miss Effie M. Honse, of Calumet, Pa., will go to Mesopotamia. Rev. and Mrs. David D. Baker, of Clyde, Ohio, will spend one year in post-graduate work

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—Allen R. Bartholomew.

Home and Young Folks

THE BRAVE CARP

Blanche Elizabeth Wade

Once upon a time there was a beautiful red Carp. He lived in the old river back of the great mountain, Fujiyama, in Japan.

One night, dozing as he floated in the dim river and blinking lazily at the stars that shone brightly down into his home, he thought a voice spoke to him. He opened his eyes until they were as round as lotus leaves; for the voice that spoke to him came from the spot where the top of Fujiyama was pictured in the smooth surface of the river, so that he floated just beneath the mountain's shadow.

"You must take a journey," said the voice. "You will be nothing but a lazy fish if you stay here in this one spot all the time. Tomorrow, start up stream, sail through the world of men, and on into the silent places beyond until you have reached the mountain that dreams. It is called Ishiyama. When you have rounded Ishiyama, you must take from the river bed a small stone of the color of the iris blossoms, carrying this stone in your mouth, turn back for the homeward trip, and bring the stone to me. If you can make this long journey without giving up, you shall be remembered forever. But if you let anything stop you so that you give up, you will be forgotten, and I shall never care to speak to you again. You cannot miss the right stone, for upon it will be the stamp of Ishiyama."

That was all the voice said, and in the early morning the Carp thought he must have dreamed the whole affair. Yet he knew very well it was no dream. So to show that he was no coward, he started without delay.

Now the Carp had not gone far around the bend of Fujiyama's base when down the river came a Fish much larger than he, which tried to catch him. The Carp quivered from head to tail from fright, but

managed to hide under a large stone where he stayed until the large Fish swam down the river.

Then a Fisherman upon the bank of the river saw him, and nearly caught him in a net. The Carp dodged in time, and, more frightened every minute, hid under the bank of the river a long time before daring to swim further.

Something truly discouraging happened to him next, for as he turned the curve ahead the water became more and more turbulent, and he saw that he was at the bottom of a high waterfall.

The Carp thought then he surely would have to give up. It must be a joke the voice was trying to play him—and a bad joke, too, that might end in his never being able to get back home. But something made him still try and try. The harder he tried the stronger he became until all at once there he was at the top of the rushing, falling stream! He gasped, as, after the last leap, he found himself in still water once more.

As he was thinking nothing more could hurt him, he found himself all at once sailing through the world of men. Many fishermen along the shore tried in different ways to catch him. Strange large shadows floated upon the water and passed over him. He did not know the things were ships, but only that they must be monsters chasing him. These did not catch him, either; so as he met them he merely sank a bit deeper into the water, and waited until they had gone. And each time he was a bit braver.

Ah, but a great Bird dove for him! The Bird had a sharp bill, and he saw it catch a smaller fish near him. Then the bill and the small Fish disappeared. It was all pretty dreadful for the poor Carp, but he would not turn back home yet.

The next hard thing was the swimming under a bridge. Upon the bridge were boys and men looking into the water. Some of the boys threw stones at the Carp, but he darted for his life. Quickly and quietly he fled upstream into the silent places where the reeds grow along the edge of the river as well as in the river itself.

There the Carp rested among the sedges, feeling safe, when the next thing happened. The Carp had not seen the Stork standing upon one leg near him. The Stork gave a quick plunge with his bill, which was much longer than the bill of the diving Bird, and nearly caught the Carp instead of the Frog he was after in the mud of the river.

But after a long patient trip, by keeping

close watch the Carp came to Ishiyama at last, and rounded the bend. There he rested a whole night, and by the time the blue mist had unveiled the iris to the purple shadows of early morning, the Carp found that small stone of the color of the iris and with the stamp of Ishiyama upon it.

Eagerly the Carp seized the stone in his mouth, and carried it all the way back down the river. He knew now where to watch out for the places of danger, and he escaped all mishaps. As for the falls, of course, it was no task at all to leap down them.

When he swam back into his old home in the quiet part of the old river behind Fujiyama, he gave a deep sigh of thankfulness. He was safe and sound, and once more in the most peaceful of surroundings.

That night when the stars were twinkling down into the river where he lay, the voice spoke to him again. It told him the carrying out of that long dangerous journey was no small undertaking, but the most wonderful adventure that could have happened to him. For his reward, he would be glad to know that the world should hear of his bravery, and even the boys who had frightened him at the bridge should be made to take a lesson from his example. A special day should be celebrated as a feast day for boys, because of him.

So once a year, on the great Feast Day for Boys, you will see paper kites fluttering upon poles in front of the houses where boys live—one kite for each boy. And all the kites are in the likeness of the Carp. The wind fills each paper Carp so that all the kites appear to struggle exactly as the patient Carp struggled against the current. And the parents will say to their sons, "Copy the brave Carp that never was overcome. Be strong!"

And the little lads will stand erect and proudly show that they, too, are ready to fight their way upstream through all the hardships that come to them in life, so that in the end they, too, may be as strong as that brave Carp!

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THE PASTOR SAYS

By John Andrew Holmes

There are doubtless people who will still be asking, "Is this not enough for you?" in the next world, and it will serve them right if they have occasion to.



Bible Thought This Week

THEY SHALL NOT BE WEARY:—They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isaiah 40: 31.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

HOW A LITTLE GIRL HELPED

Text, II Kings 5:2, "And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife."

During the period of the kings the children of Israel experienced troublous times. Their enemies round about ravaged their country and took some of the inhabitants into captivity.

In one of these raids made by the Syrians, among the captives taken away was a little Hebrew girl. Although her name is not given, she rendered a great service. She was placed into the home of a Syrian captain by the name of Naaman, and became the servant of his wife.

This Naaman was captain of the Syrian army, and stood very high with the king of Syria because of his valor and because he had won many victories for the Syrian cause.

But Naaman suffered from one of the greatest afflictions that can come to any persons. He was a leper. Leprosy is even now very common in eastern countries, and many persons die every year from this fatal disease. It is a blood and skin malady, and in its advanced stages it is a living death. Very often the fingers and the toes and other parts of the body drop off.

It is a contagious disease and those who suffer from it are separated from other persons and often live in colonies by themselves. Sin is often compared to leprosy because it is so deadly in its effect.

For centuries leprosy was regarded as an incurable disease. But I am glad to know that a remedy has at last been discovered. It has already brought about wonderful cures, and even some of the most severe cases have been checked by its use. The form in which the remedy was at first used was so sickening to the patients that many thought the remedy was almost worse than the disease. But it is now used in a different form and given as an injection into the skin and does not have the nauseating effect it had before. After fifteen years have passed from the time the remedy was first used it will be known definitely whether the medicine will be a sure and permanent cure. If those upon whom the remedy has been used and who have been cured by it do not have a return of the disease after fifteen years then it is certain that they are permanently cured and will never suffer from it again. What a God-send it will be when leprosy and some of the other terrible diseases which afflict mankind will be wiped out!

But in the days of Naaman leprosy was looked upon as an incurable and fatal disease. The little Hebrew girl who lived in Naaman's family pitied him and his wife because of their affliction. Many a child might have hated Naaman under the circumstances and might have thought that it served him right to suffer in this way because he had brought suffering upon others. It was he who had taken the little Hebrew girl captive and had brought her home to serve his wife.

One day she said to her mistress, "Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy." Here was a girl who had wonderful faith in Jehovah, her God, and in His prophet. She was also a girl who believed that it was her duty to share with others her faith, even though they might be the enemies of her people. She was anxious that Naaman might be cured of his

terrible disease, but knew that there was no help for him but in God.

Her statement to Naaman's wife reached the ears of the king, and he was willing to use his influence to help his faithful captain. He said to Naaman, "Go now, and I will send a letter unto the king of Israel."

Naaman departed, and took with him ten talents of silver and six thousand pieces of gold, and ten changes of raiment. The letter which Naaman brought to the king of Israel read as follows: "And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy." And when the king of Israel read the letter, he was greatly troubled and did not know what to do. He cried out, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me."

When Elisha, the man of God, the prophet of Israel, heard that the king of Israel was so greatly troubled, he sent to the king and said, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. Elisha did not even come out of the house, but sent a messenger unto him, saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Naaman was very angry on account of this treatment. He went away, and said, "Behold, I thought, He will surely come out to see me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

His servants went and said to him, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, 'Wash and be clean?'" Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child.

Then Naaman returned to Elisha, the man of God, he and all his company, and stood before him; and he said, "Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant." But Elisha said, "As Jehovah liveth, before whom I stand, I will receive none." And Naaman urged him to take it; but he refused.

Naaman had the belief which was common in his day, even among the Israelites, that any god had power only in his own land. He believed that Jehovah, the God of Israel, had power in the land of Israel, as other gods had power in other lands. This accounts for the strange request which Naaman next made. When Elisha refused to accept a reward or gift, Naaman said, "If not, yet, I pray thee, let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto Jehovah." He thought that to worship Jehovah in Syria it was necessary to have some of the soil from the land of Israel. He did not realize that God was everywhere, and should be worshipped in spirit and in truth.

Then Naaman apologized to Elisha if he should at any time worship in the heathen temple to please the king. He said, "In this thing Jehovah pardon thy servant: when my master goeth into the house of Rimmon to worship there, and he leaneth

on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, Jehovah pardon thy servant in this thing." And Elisha said unto him, "Go in peace."

That must have been a glad home-coming for Naaman! He was cured of his leprosy, and was a new man. He must have been very grateful to the Hebrew girl who told him about Elisha. It was her faith in God and in His prophet that was the means of bringing about the cure of Naaman. If she had felt revengeful toward Naaman for taking her out of her home and country, and had not told him about the wonderful prophet, Naaman would have lived and died a leper. She therefore deserves all the credit for Naaman's relief and cure.

This story shows how much good a little child can do by being faithful and true to that which is highest and best in life. Your faith in God and your knowledge of Christ may be used by you as a great help and blessing to others.

PUZZLE BOX

ANSWERS TO—WHAT IS PROPER FOOTGEAR?

1. Cloth; 2. Rubber; 3. Arctics; 4. White Kid; 5. Black Kid; 6. Pumps; 7. Canvas; 8. Tipped; 9. Custom-made; 10. Over-gate-ers; 11. Slippers; 12. Romeos.

OLD TESTAMENT QUESTIONS—SECOND LIST

1. What was Eve's first son named?
2. Who invented organs?
3. Name Noah's three sons.
4. Who was the father of Abraham?
5. What does Jehovah Jireh mean?
6. Who set up a stone and named it Ebenezer?
7. Who was King Saul's father?
8. How many brothers had King David?
9. Where did Noah's ark rest?
10. Who was Og?
11. What famous well in Samaria, near Sychar?
12. Who said—"Here am I, send me"?
13. How long did King Solomon reign over Israel?
14. Who asked—"Is there any taste in the white of an egg?"
15. What O. T. book does not contain the name of God?

—A. M. S.

STEWARDSHIP

Freddie Beisser, Milwaukee Street, Plymouth, Wis.

(Second Prize Winning Essay for Group "B" (12-14 years) in the Stewardship Essay Contest)

What is it to be a Steward?

Just what is a Steward? A Steward is one to whom has been given the care of something. After his term of service is over, he must give an account of all he did to make the thing entrusted to him useful. God made us all a Steward. He gave us our life to take care of. He wants us to do the best with our life for Him and after we go to live with the Heavenly Father He will say, "Have you done the best you could for me? Pray what did ye do with your talents, with all your time and with your money?" Do you know what you will answer? Can you say, "Lord, I have been a faithful servant?"

Do you know that God has given us much and we have received so freely? We all can do something. God gave each of us

a talent. Do we make use of them? Saint Matthew tells us in his writing of the good book in Matthew 10: "That we belong to God. He bought us with a price and He entrusted to us our life and when He gets it back again He wants to have it in a good condition. You must give Him a report as to what you did with your life. Did you make use of it in a Christian way?"

You know I think we owe God everything we have. Yes, we owe Him so much that we can never pay Him back at all, so we must try very hard to give Him back our life as good and useful as we possibly can.

When I think of Stewardship I like to think of it as knowing and doing the thing you ought to do because of being God's child. You owe God as much and more than you owe your living father. You owe Him love, strength, obedience and money so His Kingdom can be spread out. We boys and girls do not earn so much money, but what do we do with this money? Usually we spend it for ice cream and candy and when Sunday comes we have to ask our parents for money for God. Let's save this money and give some of it to God. We owe it to Him, He helped us get it. Let us put the first penny of every ten into a box and give it to God. Then we are giving a tenth, or as we say, a tithe.

God gave us hands, feet, mouth and a good heart to do things for Him. Let's plan to spend some of our time for Him and make ourselves useful for Him. Some of us can grow up to be Sunday School teachers or Church workers and others to be preachers, but above all we can all pray to God. He does so much for us that we can surely give Him one-tenth of our time, talents, love and money. I think every boy and girl who loves Jesus wants to be a Steward. I only wish I was older and bigger and stronger to be a better Steward. Although we can be good Stewards, even if we are little ones, if our big aim is to help everyone be a Steward. Let's try to have all our parents, sisters and brothers be Stewards for God. Remember boys and girls belong to God, but haven't any regular money of their own may be counted as Christian Stewards if they attend Sunday School, and go to preaching services, and give one-tenth of their money to God, and by being faithful in prayer and love to God. Remember you belong to God and so does all your time, talents and all your money. Let us so live our lives that when Jesus calls us to give an account of ourselves He will say, "You go, you have been a faithful servant, I am well pleased with you."

Naught that I have my own I call

I hold it for the Giver

My life, my strength, my time, my all

Are His and His forever.

Age 12 years.

"HOLDING OUT" ON GOD

"Ten cents a week, or the price of a soda, is enough for the Lord in the opinion of some of the families in a Church in Montclair, New Jersey. There are other families who attend the Church, and think it can get along without any financial help from them at all. The Church budget, according to a pamphlet recently issued, is \$35,000. There are 408 families in the parish, and 145 families contribute nothing, leaving the total burden to the others. It is equally interesting to learn that there are 431 automobiles in the 408 families, or more than one automobile to each family. Here are some interesting items, which may have a familiar ring to the real workers in some other Churches:

"Forty families pledge per year less than the cost of one tire; 119 more families pledge per year less than the cost of 2 tires; 5 families pledge per week just the cost of two packages of 'life-savers;' 7

more families are happy to contribute per week the cost of 1 soda; 28 more families estimate the Church's blessings per week equal to one admission to a Montclair movie (if one sat in the balcony); 46 more families prize their religion in terms per week less than half a pound of candy; 22 more families are content with a weekly gift of two and a half gallons of gas. (How far will the car go on that?); 51 more families count it a joy to subscribe per week a sum equal to what many men spend for smoking in one day; 49 more families are satisfied with a weekly pledge of the amount spent for one luncheon at a moderate-priced restaurant.

"Why go further? Oh, yes, 145 more families have pledged nothing. Their Church membership being totally carried, their Church dues entirely paid by others." —Literary Digest.

It takes a level head to win, a level hand, a level eye; But sometimes when you try your level best, things go awry.

You drop the ball, you miss your aim, You slip a cog and queer the game. Then comes the test. Don't make excuse; Don't crumple; stand up in your shoes. Remember, in a certain sense, it takes a level head to lose. —Onward.

HOME EDUCATION

"The Child's First School is the Family" —Froebel.

Issued by the National Kindergarten Association, 8 West 40th Street, New York City. These articles are appearing weekly in our columns.

FOOLISH MOTHERS

Helen Gregg Green

Aunt Emmy Lou and I dropped in at Nana's as she was finishing a conversation with Teddy's teacher.

"I'm so sorry you are having all this trouble with Teddy," Nana sympathized. "I can appreciate just how you feel," looking over her shoulder severely at the offender. "I just can't do a thing with him myself."

Teddy shambled from the room, as Nana said goodbye. There were tears in her eyes as she flung out, "Oh, Aunt Emmy Lou, you are so wise, tell me what to do with Teddy. He needs his father so badly."

"I'll tell you what to do with yourself, Nana Jane Luce," Aunt Emmy Lou snapped. "You'll have to make yourself over completely, if you are ever going to be a successful mother."

"Make myself over?" Nana repeated. "What do you mean?"

"Well, when Teddy was a mere baby, you began giving in to every little whim and wish. You used to say, 'He's so cute, I can't resist letting him have his way.' You were never firm with him. Always his will won out, if he only fussed long and loud enough. He realized your weakness, Nana. The idea of a child ruling his mother!"

Nana's brown eyes opened wide.

"Well, what could I do?" she asked. "His father was away so much and I wanted the baby to be good and sweet when he came home at the week's end. If I had been fussy and cross with him all the time, what kind of a disposition would he have had?"

"I don't know; I think his disposition might have been better," Aunt Emmy Lou fairly bit off the words. "It really couldn't be any worse than it is. And I do know he would have had more character and self-discipline and a lot more respect for his mother."

"Oh, Aunt Emmy Lou,"—the usually equable Nana began to be impressed,—"surely it isn't as bad as that!"

"Didn't you just tell the teacher before Teddy that you couldn't do a thing with him?" Aunt Emmy Lou asked critically.

"Why, why—" Nana hesitated, at last realizing how foolish she had been. "I believe I did. Oh, why haven't I been firm? I guess you're right. What was cute in a baby is disagreeable in an eight-year-old. I shall have to make myself over. And I'm sure Teddy's father will help me. I can see now that he has often felt baffled by Teddy's behavior. I know what I'll do, I'll have Jim take a vacation, and we'll begin right away."

"You're eight years too late," Aunt Emmy Lou remarked, still faintly reproachful, "but among you—you can secure his teacher's aid—you can work wonders."

Aunt Emmy Lou and I started to rise.

"I've been only an onlooker, Nana," I said encouragingly, "but I heartily approve."

"Imagine my saying, 'I can't do a thing with him,'" Nana replied smiling.

* * *

"The kindergarten is at once the cradle of all genuine curiosity and the nurturing place of all true social feeling. In this intellectual home of the pre-school child lies all the promise of future accomplishment of the race."—Henry T. Moore, President, Skidmore College, New York.

Has your community provided free kindergartens for its little citizens? If not, you are offered an opportunity for great service. Work to get a kindergarten opened. The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid you if you will write for information and free literature.

Birthday Greetings

Oh, dear, I wonder if anything has happened to our Birthday Lady. She said she was going to sail far away across the big ocean, and I guess she sailed on that big steamer with that big Indian name. Not a line have we had from her or about her. What do you boys and girls think about it? Do you think that the boat rocked so much that it made her sick? Or do you think that a big whale spied her out and told her to come down and tell him all about her birthday girls and boys? We might make a whole lot of guesses and perhaps every one would be wrong. Guess we had better wait and see. Maybe she will tell you how big the boat was that took her across the ocean, and maybe she will tell you whether she was sea-sick, just a little bit or a whole lot.

—Uncle Bud.

Totally bald, the most optimistic man went to a drugstore and asked for a bottle of hair-restorer. The clerk said, "Here is a preparation that is sure to make your hair grow." "All right," replied the optimist, "I'll take a bottle. And please wrap up a comb and brush with it." —The Argonaut.

Two college students were arraigned before the magistrate charged with hurdling the low spots in the road in their motor car.

"Have you a lawyer?" asked the magistrate.

"We're not going to have any lawyer," answered the elder of the students. "We've decided to tell the truth."

Jackson: "The idea of letting your wife go about telling the neighbors that she made a man of you! You don't hear my wife saying that."

Johnson: "No, but I heard her telling my wife that she had done her best."

THE WORLD

Abner E. J. Reeser

(Gen. 1:20-25)

When God first clothed the earth with green,
And sprinkled it with flowers,
There were no living creatures seen
Within its pleasant bowers.

Soon by His word God filled the earth
And waters underneath,
With things above the plants in worth,
That live, and move, and breathe.

The fishes covered o'er with scales
In ocean swiftly glide,
With their vast tails the wondrous whales
Scatter the water wide.

The birds among the branches sing,
And chief the nightingale;
The peacock shines with painted wing,
The dove doth softly wail.

Insects with humming fill the air,
And sparkle in the sun;
The butterfly by colors fair
Surpasses every one.

The beasts tread firmly on the ground;
The goat has nimble feet;
The stag's with branching antlers
crowned;
The lamb's most soft and sweet.

Pleasure the whole creation fills;
They leap, they swim, they fly;
They skim the plains, they climb the hills,
Or in the valleys lie.

With herbs for food the Lord provides
His numerous family;
The lion with the lamb abides,
The dove and hawk agree.

These happy days, alas, are past,
And sin has entered here;
Why did they not forever last;
And why did death appear?

Family Altar Column

The Rev. Urban Clinton Gutelius

From August 6-12.

Practical Thought: Any attitude assumed to be liberty, must be based upon the Holy Spirit to be safe.

Memory Hymn: "Jesus, Thy Boundless Love to Me."

Monday, August 6—Disturbing Factors in the Church. Read Acts 15:1-5.

Paul and Barnabas were pushing on in the frontiers of Asia Minor, not only gaining converts among the Gentiles, but actually organizing them into full-fledged Christian congregations and giving them ordained elders—all without consulting the "mother Church" at Jerusalem and without enforcing the rite of circumcision. When they returned to Antioch they found that "certain men" had come down from the "mother Church" to inspect the work that these two missionaries had been doing. And although that work had been eminently successful these "certain men" criticized it most severely because, forsooth! Paul and Barnabas had not conformed strictly to the "letter of the law." Thus disturbing factors were introduced into a peaceful and growing Church, and thus also, the progress and success of that Church was seriously retarded. Do you know of anybody today who is so hindering the progress and success of your Church as carping critics? Are you and I "one of them?"

Prayer: "From all blindness of heart, from pride, vainglory and hypocrisy; from envy, hatred and malice and all uncharitableness, Good Lord, deliver us." Amen.

Tuesday, August 7—A Plea For Tolerance.

Read Acts 15:6-11.

These words of St. Peter were both a plea and a definition of religious tolerance that should be authoritative and final for all Christians at all times. There are so many conceptions of tolerance that many earnest Christians become perplexed and confused. Reference to these words will help to clear our minds on this subject, just as they cleared the atmosphere of the Council of Jerusalem 19 centuries ago, bringing about an important decision that has stood the test of time. Might it not be well to commit verses 7-11 to memory and carry them with us in these particular days of ours when there is so much being said and written about tolerance and intolerance? Jesus said: "He that is not against us is for us."

Prayer: Lord Jesus, open up unto us the Scriptures. May we behold wondrous things out of Thy Word. May we have the spirit of charity in its fullest measure, and may we constantly realize that One is our Master and that we are all brethren. Amen.

Wednesday, August 8—Arbitrating Religious Differences. Read Acts 15:12-21.

That is to say, James, the president of of the Council and the pastor of the Jerusalem Church, and a very strict Jew, made a speech outlining the conclusions which all, except a few irreconcilable Pharisees, were ready to agree upon. A letter was directed to be written to the Antioch Church deprecating the fact that the Church there had been disturbed by unauthorized and irresponsible teachers from Jerusalem, and mentioning a few important things that the Council had agreed upon as necessary and wholesome for all Christians everywhere to observe and practice. Thus by reason and arbitration a great crisis was successfully met and turned to the later advantage of the early Christian Church.

Prayer: O Thou Who art the Lover of peace and Author of concord, evermore give us today the spirit of sweet reasonableness. In all the disputes and differences that must needs arise in our daily lives, may we constantly maintain an attitude of conciliation and arbitration, guided and enlightened by the Holy Ghost. Amen.

Thursday, August 9—Learning to Live and Work Together. Read Acts 15:22-35.

Living and working together peacefully and successfully has been defined as "a great art." And so it is. It is an art extremely difficult to acquire. The brethren of the Jerusalem and Antioch Churches acquired it by exercising tact in communicating with each other. That letter was so composed and so read that the members of those two Churches became firmly united in the bonds of brotherly love. Under its inspiring and abiding influence St. Paul was prompted to begin his second fruitful missionary journey. Similar tact will produce similar results today. As Church members are we constantly keeping this fact in mind?

Prayer: Dear Master, teach us to say, Yea, yea and Nay, nay, in our communications one with the other. Teach us the art of living and working together. May we be wise as serpents and harmless as doves. So may we promote Thy Cause and Kingdom even unto the uttermost parts of the earth. For Thy Name's sake. Amen.

Friday, August 10—Religious Freedom. Read Galatians 5:1-15.

"A ship had aboard a large number of caged birds. When in mid-ocean, one restless bird escaped. He bounded away with outstretched wings. Freedom! Liberty! Sweet the thought of it! Across the pathless waste he disappeared. After hours had passed, to the amazement of those on

board, he appeared again wending his way toward the ship with heavy wing. Panting, breathless, he alighted on the deck. Far over the trackless deep he had eagerly sought the ship, no longer a prison, but home, sweet home! In a vague way this illustrates many a human heart. With buoyant step one bounds away from the Church of God. But if he is not lost in the remorseless deep, he comes back to acknowledge that only where there is spiritual food and shelter and companionship is it possible to have a spiritual home."

Prayer:

"Breathe, O breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit,
Let us find the promised rest;
Take away the love of sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty." Amen.

Saturday, August 11—Unity in Christ.

Read Eph. 2:11-21.

We suspect that our Savior's prayer for the unity of believers in Him is being answered today more generally and rapidly than ever before. By "unity" we do not mean uniformity of organization and operation, but rather fraternity of faith and co-operation, Jesus Christ being the animating principle, power and person. Witness the recent ecumenical conferences at Stockholm, Lausanne and Jerusalem. Witness our national and international conventions of Sunday School and Christian Endeavor workers. Witness our numerous "union" meetings and services in our various communities. All this, of course, is a consummation devoutly to be wished for and augurs wonderful things for the future. Surely it is great privilege to live in an age when nations are seriously negotiating for the abolition of what we called war, but which is better denominated as Hell.

Prayer: O God, we thank Thee that there is one body and one spirit and that we are called in one hope; that there is one Lord, one faith, one baptism, one God and Father of all Who is above all, through all and in all. Grant us the power and grace to keep the unity of the spirit in the bond of peace. Amen.

Sunday, August 12—Christian Unity. Read Psalm 133.

"Short and sweet," is this little Psalm! And how encouraging it is to know that it is being concretely demonstrated today all over our great land. It is impressive and inspiring to realize that thousands of men, women and children have their minds concentrated on one common international Sunday School Lesson, thus thinking together on the great and vital questions of life! But there is yet much land to be possessed. The war drum still throbs in many places, many battle flags are still being unfurled and many men are still foolishly rattling their swords in their scabbards. We must be careful not to say "peace when there is no peace." Therefore,

"Be strong! We are not here to play, to dream, to drift!

We have hard work to do and loads to lift;

Shun not the struggle, face it, 'tis God's gift,

Be strong, be strong!"

Prayer: Our Father Who art in Heaven, we pray that we may be one as our Elder Brother is in Thee and Thou art in Him. We praise Thee for this sweet Psalm of Unity. We thank Thee for the blessed privilege of studying a portion of Thy precious truth today in union and communion with an innumerable company of our brethren in Christ Jesus. Help us to translate that truth into the common-places of our lives. For Jesus' sake. Amen.

SONSHIP

God came down from Heaven
To teach me how to live;
God came down from Heaven
To teach me how to give;
God came down from Heaven
To teach me how to die;
God came down from Heaven
To lift my dreams on high.
Oh I am BIG, nor por nor small,
Since he has thought me worth it all!

—Anne M. Robinson, in *The New Outlook*.

A PROSPEROUS CHURCH

You are a prosperous Church. You have a fine Church building. The president and cashier of the bank, merchants and business men of the town belong to your Church. You have a good preacher, and you pay him a good salary. He and his family dress well. He has a good library. He is popular in the town. He gives to every good cause. He never escapes an appeal—you sometimes do. He dare not refuse to give—you can do as you please. He may be saving a little money, but not much, if he carries any life insurance or has children to educate.

You love him. If his health failed you would be kind to him; if he died you would bear part of the funeral expenses.

He came to you a young man. You would never call an old man. You are too smart for that. But you are a kind, respectable people; you will do what is right for your minister.

You are a good, strong Church. There are not so many like you. Where there is one Church like you, there are ten not so well off. Where there is one Church able and willing to care properly for its pastor, there are ten who cannot pay a proper salary—there are ten Churches where the pastor's life is one long, hard struggle to have the ordinary necessities of life, whose clothes are poor and to whom a new book would be a great treat, for whom in case of long sickness or death their Churches could make no provision.

Now because you are rich and can take care of your preacher, is it right that you should forget the others? Have you no obligation to the Church at large? You are a city Church; your members have come from poor Churches in the country. Their loss was your gain. These poor pastors on small salaries have helped to make your Church what it is. Are you going to ignore all that they have done for you, and now when you have the opportunity refuse to help raise this Sustentation Fund for the protection of all these ministers in their old age?

The one thing we cannot understand is the absolute indifference of many large Churches to this, the most important work that ever came before our Reformed Church. If I should tell you that some of the largest congregations in the Eastern, Pittsburgh and Ohio Synods have done absolutely nothing, you could hardly think such a state of things could exist side by side with what the Lutheran, Presbyterian, Methodist and other denominations have done. In those denominations the great congregations have been the leaders in raising the Sustentation Funds. In our Church almost the opposite is true. A few have given their most hearty support to our work, and we are living in hope that in some way all of our strong Churches will see their way clear to accept their quotas and do their full share of the work.

We would like to give you the names of many ministers in both city and country Churches, who are doing everything in their power to complete the Fund, and we believe that with our Rally this fall we will have the support of many, who up to

this time have not seen their way clear to shoulder their part of the responsibility in raising the Churches' quotas for the support of our aged ministers.

—J. W. Meminger, Secretary.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.


The place for the annual meeting of the W. M. S. of Eastern Synod has been changed from Doylestown to Lancaster. The dates are September 25, 26 and 27 and all sessions will be held in First Church, Rev. Stuart Cramer, D. D., pastor.

Potomac Synodical W. M. S. will meet in annual session September 25, 26 and 27 in Trinity Church, Altoona, Pa., Rev. James M. Runkle, D. D., pastor.

Two girls of the G. M. G., of St. John's Church, Fredonia, Pa., have been present at every meeting of the Guild during the past year. One of the girls has missed only 3 meetings in 8 years.

The Guilds of St. Paul's Classis, Pittsburgh Synod, held a successful conference in St. John's Church, Fredonia, Pa., on June 15. The session opened at 4 and closed at 9 o'clock. Miss Margaret Meyer, Classical Secretary of G. M. G., was in charge of the program in which each Guild

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OWN A CHRISTMAS CARD BUSINESS



EVERY person a prospect. My original, quality Greeting Cards are not sold in stores. Sold exclusively by Representatives. Big money for spare time. Helped others for 35 years. Canteach you. No investment. Ask for "New Greeting Card Plan." Write today. CHARLEY C. SCHWER, "The Greeting Card Man," Box 168, Westfield, Mass.

had a part. In the afternoon there were devotions, a question box, a splendid talk on literature and the reading circle by Mrs. A. C. Renoll, and finally a banquet served by the hostess Guild. In the evening there was a period of devotions, a program consisting of readings, a playlet, "Hope Comes Back," and an inspiring address given by the Classical President, Mrs. Alfred J. Herman. The conference closed with Guild Consecration Service. 58 girls, 5 counselors, and a number of visitors attended this meeting.

In addition to her strenuous program at the missionary conference at Catawba College, July 14 to 21, Miss Carrie M. Kerschner had charge of the book room, where the conference literature and study material was on sale. We always felt that it was a task in itself to be on duty at the book table, give advice and recommend, settle the accounts, make a detailed report of sales, orders, etc., and finally pack up the remaining material to be returned. Miss Kerschner surely is to be congratulated on her ability to combine two such important phases of work at a summer conference.

The Church Services

SUNDAL SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Tenth Sunday after Trinity, Aug. 12, 1928.

The Council At Jerusalem

Acts 15:1-11.

Golden Text: If therefore the Son shall make you free, ye shall be free indeed. John 8:36.

Lesson Outline: 1. The Controversy. 2. The Council. 3. The Conclusion.

Paul and Barnabas returned to Antioch after the completion of their first missionary journey, and "tarried no little time with the apostles." But the enjoyment of their first missionary furlough was seriously disturbed by a controversy, precipitated by the Jewish Christians, that threatened Gentile Christianity with extinction.

I. **The Controversy.** The controversy was historically inevitable. Jewish Christians remained loyal to Mosaic laws and ordinances, even after their admission into the Christian brotherhood. Gentile Christians, on the other hand, had not been trained in Mosaism. They were strangers to the rites and ceremonies of the Old Testament. All their religious antecedents had been of quite another kind. They had passed directly from pagan cults to Christianity. Even "proselytes of the gate" (i. e., Gentile converts to Judaism) esteemed the moral teachings of Judaism more highly than its ritualistic observances. Therefore, the fanatical zeal for the continuance of these rites within the Christian Church was offensive and quite incomprehensible to Gentile converts. It seemed to them like lighting a dim candle at high noon. Christ had taken the place of Moses. Baptism had supplanted circumcision. The new law of filial and fraternal love had superseded all the petty rules and regulations of the elders. Manifestly, these two contradictory conceptions of Christianity could not exist side by side without

friction that menaced the unity and usefulness of the young Church. And the contrast and contradiction became more acute as the number of Gentile converts increased. The time came when compromise must yield to the clash of opposing principles.

The controversy, then, was not much ado about nothing, though it may seem remote from our vital interests. It was a conflict of honest convictions. It involved fundamental principles. The issue was nothing less than the true way of salvation. Was Christ the Way, or was it Moses and Christ? The future of the religion founded by Jesus was at stake. If the Judaizing tendency had prevailed Christianity would have degenerated into a Jewish sect, without a unique message and universal mission.

The issue came to a head in Antioch, in the mother-Church of Gentile-Christianity.

\$60 a week



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There the smoldering embers of bigotry burst into flame. "Certain men came down from Judea and taught the brethren, except ye be circumcised after the manner of Moses, ye cannot be saved." Hitherto that little Christian brotherhood in pagan Antioch had maintained its faith heroically in the midst of many dangers and difficulties. Outward enemies had been met and vanquished. But now the danger lurked within their own pale. It was easier for Paul to overcome the imposter Bar-Jesus at Paphos than these Jewish mischief-makers at Antioch. All the forces of darkness leagued against the Church cannot stay her progress nor stop her triumph. But irreparable harm may be done the Church by those within her fold. One bigot is a greater menace than ten skeptics. A censorious fanatic can crumble even a Paul. Conservatism, doubtless, has its proper place in religion, but when it becomes fixed and fanatical it crushes the life that it seeks to protect and preserve.

These Jewish fanatics cared more for the forms of religion than for its spirit and life. That false emphasis is still the most fruitful source of friction and strife among the followers of Jesus. Narrow legalistic insistence on outward forms and on ecclesiastical ceremonies divides the Church into warring sects. It creates competition among denominations instead of co-operation for the establishment of God's Kingdom. Strife about metaphysical doctrines without any vital bearing on religion threatens to cause a new schism in Christendom.

It is one of the hopeful signs of our times that growing numbers in all the Churches are beginning to see the folly and sin of that false emphasis on the outward forms of religion. We are shifting the emphasis from form to spirit, from doctrine to deed, from ritual to righteousness. That is precisely what Jesus Himself did, and His Spirit is leading us to follow Him. As we learn to walk in His way of life, our petty differences will gradually disappear. In our common labor and love we shall find that unity of spirit which we are vainly seeking by means of doctrinal compromises and ecclesiastical adjustments.

II. The Council. Paul and Barnabas met the Jewish agitators in the Antiochian Church in debate, but arguments proved unavailing. The agitation increased in violence. Hence it was mutually agreed to appeal to the Church at Jerusalem for a decision. Accordingly, the Antiochian Church dispatched a deputation to lay the disputed question before the apostles and elders. Paul and Barnabas were the leaders of this first peace commission. They took Titus along, an uncircumcised Greek convert, as a living proof and vindication of their practice.

We have two accounts of the meeting of this important council. Luke describes it from the point of view of the historian (Acts 15), but Paul gives us the more intimate narrative of an active participant (Galatians 2). They complement each other and should be taken together for a full understanding of the situation.

The journey of the Antiochian delegation was like a triumphal march. The home-Church accompanied them a short distance. Paul was conscious of divine guidance. He was sure of God's approval of his work among the Gentiles. Therefore, without waiting for the decision of the Council, he gave the widest publicity to the wonderful success of his first missionary journey. Rejoicing brethren in Phoenicia and Samaria heard the good news. Arriving in Jerusalem, the delegation received a formal and cordial welcome.

Church controversies are a sore and sad topic, a scandal before God and a nuisance before men. They are the evil fruit of ambition, jealousy and hatred. Often they are the result of petty and puerile misunderstandings. Invariably they destroy the true life of the Church, which is mutual love expressing itself in sacrificial labor.

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But there are also Church controversies that are not rooted in pride or prejudice. They may result from our honest difference of earnest convictions. We all hold the same views of the multiplication table, but not all Christians agree on the great doctrines of faith. Men that are equally good and intelligent may differ widely and radically in their creeds. Perhaps, some far-off day, there will be oneness of mind when all men shall have attained unclouded clearness of vision. Meanwhile there may be oneness of heart and soul if men will follow the example of this council at Jerusalem. There was neither compromise or coercion by a majority vote. Both are detrimental to the furtherance of truth. But there was, on both sides, a spirit of frankness, fairness, and forbearance, which resulted in a clearer vision of the truth and in greater love among the brethren.

III. The Conclusion. Paul's sublime trust in truth was vindicated. He appealed his case to a Church whose leaders were deeply prejudiced against Gentile Christians. But their final decision was favorable to Paul. The apostle acted with commendable prudence. He did not yield an iota of the principle for which he contended, but he took every possible step to secure its recognition by the council.

Apparently, he first interviewed privately Peter, James and John, the leaders of the Church (Gal. 2:2). And then he met and defeated the Jewish agitators publicly before the entire council. As a last resort, it seems they suggested that Titus, at least, should be circumcised. But Paul and Barnabas refused to make any concession that curtailed the full rights of Gentile Christians and compromised the full efficacy of the gospel, without any Mosaic additions. And the council finally upheld them in their unbending attitude. It censured the men who had disturbed the Church at Antioch (Acts 15:24).

Paul and Barnabas received splendid assistance from Peter and James in their debate before the council. Peter argued from his own experience. He recalled his providential ministry to Cornelius, and he protested against burdening converts with any yoke save that of the gospel.

The debate was closed by James. He was a brother of Jesus and a saintly character of great local influence. He voiced his conviction that the Holy Spirit had endorsed Gentile evangelism, and he quoted Biblical authority for the movement (Amos 9: 11,12). His judgment was that the Gentiles should not be troubled further than to ask of them the observance of a few reasonable rules of conduct. This decision of James was received unanimously. A friendly letter was sent to Antioch, containing the verdict of the council and an appreciation of Paul and Barnabas. It was received with joy and its practical suggestions were gladly adopted. Paul and Barnabas had won one of the decisive battles of history. Spirit has triumphed over form. Righteousness had defeated ritual.

Truth makes men fearless. Paul went to

Jerusalem as Luther went to Worms, and as Christ went to the cross—confident that God will vindicate the right. And truth needs only such heroic champions for its ultimate establishment on earth, not popes nor prisons. Its appeal is irresistible. Men may crush it for a season, but it will rise again in eternal youth.

CHRISTIAN ENDEAVOR TOPIC

By Rev. Charles E. Schaeffer, D. D.

August 12. True and False Standards of Success. Matt. 7:1-5; Josh. 1:8.

Success is a relative term. What some folks call success may not be regarded as such at all by others. Everybody wants to be successful, but then it all depends upon what we mean by success. Failure and defeat are scarcely ever sought after, and yet there is a sense in which apparent failure may be the highest success. The world stands in great need of men and women who are not afraid to fail. Sometimes success is purchased at too great a price. Sometimes folks achieve outward success and suffer inward defeat. It is far more important that a man should not make shipwreck of himself, of his inner worth and character, than that he should succeed outwardly.

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We are living in a materialistic age. The values of life are measured by material standards. Consequently, success is too largely determined by material things, by money, by property, by position and power. This is the heresy of life. Men set up for themselves ideals of life which are unworthy. They are more intent upon making a living than making a life. They think that life consisteth in the abundance of the things which a man possesses. They forget that if a man gain the whole world and lose his own soul it would profit him nothing. Men are willing to barter their souls for earthly goods and sell their spiritual birthright for a mess of pottage. Because they have set up for themselves a false standard of success they are ready to sacrifice everything that is high and noble, and thus they forfeit their own life. Let us look at a few of these false standards.

I. Wealth. Money in itself is not an evil. It is indispensable. It is latent power. One is practically helpless without money. One can do so much with money. It is wrong to condemn in a wholesale fashion those who have money. "But if riches increase set not your heart upon them." The Bible tells us that "it is hard for a rich man to enter into the Kingdom of Heaven." This is so not because the rich man has lots of money, but because he so often sets his heart upon his money. The trouble is that when a man becomes wealthy so often a psychological change takes place in his mind. He comes to make money his god. Instead of owning it he is owned by it. He becomes its slave not its master. He is used by it instead of using it. We sometimes speak of "the Almighty Dollar." But the dollar is not almighty. The best things in life money cannot buy. They can be had without money and without price. With money a man can buy a house, but he cannot make a home. With money he can purchase a library, but he cannot become educated. Consequently, if a man makes the acquisition of wealth his end and purpose in life he misses the real purpose of life. He has set for himself a false standard. But the world is hard to be convinced of this fact. We are such superficial folks. We value mostly those things which can be seen and handled. We forget that they are temporal and can bring no real satisfaction. In the great crises of life material things prove powerless. A man once had three friends. One stood by him until he came to his dying hour, and then coldly forsook him. The second followed him to the grave and wept a few tears over his body. But the third followed him through the tomb, and in heaven interceded for him. The first was the man's earthly goods, his money. It left him helpless when the final hour came. The second was an earthly friend, a husband, wife, parent or child, who at the grave had to take a final leave; but the third was the Supreme Good, Jesus Christ Himself, who went with him all the way and who was closer even than a brother.

II. Position. Once an ambitious mother came up to Jesus with a request for her two sons. "Grant that these my two sons may sit, one at Thy right hand and the other on Thy left when Thou comest into Thy Kingdom." And Jesus rebuked her. The disciples were once contending as to who among them should have first place in the Kingdom. They had earthly standards of success. Jesus likewise rebuked them. This ambition for place and power among men still prevails. Men want to occupy the chief seats in the synagogue and want to lord it over others. There are some folks who are always afraid that they do not get their rights and are not properly recognized by others. The real masters of the world are not those who lord it over others. The servants are the rulers. "The Son of Man came not to be ministered unto but to minister." When the disciples strove for first place Jesus took a towel

and washed their feet. By serving He saved. By loving and living for them He became their Lord. It has always been so. "Seekest thou great things for thyself? Seek them not." Greatness lies in goodness, not in place or position; in service, not in mastery.

What is the true standard of success? It will be noticed that the false standards consist largely of external, visible, tangible things. They are prizes which the world grasps at. Real success is something more spiritual, more lasting, more satisfying. It consists in the attainment of worthy ideals, of lofty purposes. Its center is not self, but service. Its chief concern is the making of a great and good life. This is worth more than anything else. If in life's struggle, one can achieve a good character, can develop the spirit of kindness and helpfulness and unselfishness, can make others happy and contribute to the welfare of the human race, then that life is not a failure, but a great success. Such a person may die poor, and like John Wesley, have nothing but a well-worn surplice, a few pewter spoons and be borne to his grave by four poor men, and he may still be most successful. Most of the really successful men and women of the world have been of this type. Jesus had nothing. He had not where to lay His head. He preached from a borrowed boat for a pulpit and slept in a borrowed tomb. He was nailed to a cross and spat upon. But His life was not a failure. In His defeat He conquered. In His poverty He made many rich. And we are more than conquerors through Him who loved us and gave Himself for us. Joshua who bore a similar name way back in the Old Book was given the guarantee of real success. The Law of the Lord was not to be neglected by him. In it he should meditate day and night and direct his ways according to its precepts "and thou shalt have good success." There is no other way. The door stands open for each and all of us, but we must enter through it and not seek to climb up some other way. We must ever strive to enter in through the Strait Gate that leads to life, which is life indeed.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

Anniversary, August 30, 1928—Picnic

Last Thursday the Bethany Family enjoyed their annual watermelon treat. For years the B. O. H. League of Hains Church has given the children a watermelon treat, but this year the members of the League came with the watermelons and enjoyed the picnic with the children. Not only did they have watermelons, but sandwiches and such other "eats" that generally make up the menu at a picnic of which the big layer cakes form an important part. Needless to say it was a big treat, and the children certainly enjoyed it.

The next big event will be the trip to Carsonia Park on the 27th, when we will be the guests of the Churches of Reading and Berks Co. This is always a big day for the children and is looked forward to by them from one year to another. If the children have half as good a time as they say they are going to have, I am afraid the day will be much too short.

We have an invitation to join with the children of Reading in their Annual Boat Ride. This excursion is sponsored by the "Reading Times" and last year about 3,000 children were on the trip to the New York Harbor. On this trip the smaller ones of the family are left behind, only those that are 9 or 10 years old and over go along. We understand this year we are going down the Delaware Bay.

Preparations are in progress for our own

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big day, August 30. Even though some weeks remain until the day is here, the children are beginning to talk about it and the "Grown Ups" are busy getting the place in shape for our friends. The month of August is perhaps the busiest month of the year because of the extra work that is necessary to be ready when the day comes to welcome our many friends.

COMMENCEMENT WEEK IN BAGHDAD

(Continued from Page 2)

made by the students and the singing was loud and spirited. Ceremoniously and amid the applause of the school, one class after another moved forward to occupy their coveted seats for next year.

The students were then dismissed and they began to move quietly into their rooms. The lowest class had already disappeared and the second class was moving across the further balcony, when behold the procession was interrupted. The accustomed morning prayer was forgotten and one of the Moslem students from the graduating class requested that we have a prayer before we disperse. This was immediately seconded by another Moslem student, who said that we want a farewell blessing. The procession was halted; the students that had moved into their class rooms quietly came back, and in reverent worship we turned to our heavenly Father, one and all, and I offered a most earnest and fervent prayer.

What a scene and what joy there must have been in heaven! Students representing fourteen religions and as many nationalities were praying to a common Father and feeling the bonds of a common brotherhood.

Then came the baccalaureate sermon on Sunday evening. The graduating class occupied the first seats. There was special music. The court and garden of the house was filled with the usual crowd that comes every Sunday evening, together with hundreds of new faces, and most of the students. Indeed, it was an inspiring audience, an audience made up of Moslems, Jews and Christians. "A Just Scale of Values," was the theme of the discourse, based on those memorable words of Jesus, "What does it benefit a man if he gains,

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the whole world and loses his own soul?" The audience listened with rapt attention and many were deeply impressed, for it was the first time they had ever listened to an inspiring and fervent religious discourse.

The senior reception, on Monday evening, was a lovely affair. The garden was lighted with Japanese lanterns, and the graduating class entered heart and soul into the many games provided for the evening. The following evening the students took delight in the class day exercises. The "take offs" and the subtle humor was on a level with what American students can do.

The Alumni Association of the American School for Boys, Baghdad, though it is only a year old, is very active. Two meetings were held—an open meeting with a lecture and an alumni dinner. The lecturer of the evening was Wadia Abdul Kerim, a graduate of the American University of Beirut and teacher of science in the government secondary school. He had chosen for his subject, "Nature's Answer to the Question, 'Which Direction Should I Go?'"

The court was filled with eager listeners—due to the energetic boosting of the alumni. Most animals, the lecturer said, go in the direction of their stomachs; man is made to go in the direction of his head—toward heaven, toward God.

When that large and appreciating audience was dispersed the alumni remained and in a body marched to the Zia Hotel, where on the roof of one of Baghdad's new and beautiful houses, the first alumni banquet in Baghdad was held. Mrs. Staudt acted as toastmaster and half a dozen alumni responded to toasts. Much good cheer prevailed; there were times of laughter, but there were also moments of great seriousness. All the alumni have good positions and the eighteen young men who were present are all young men of character and high ideals. The affair was like a family gathering and these sons of the school call us their parents. It is a great help to these young lives to keep in constant touch with them and to keep alive in their hearts the ideals and principles of the school.

The graduating exercises on Thursday evening were the climax of a week of successful events. This was the third commencement closing the third year. The demand for invitations was unprecedented despite the efforts made to keep down the attendance. Like in former years, many government officials were present, including four Ministers of State, four foreign diplomatic officers and many members of the Iraq Parliament.

Forty-five students from the Primary School received certificates of promotion to High School and twelve young men received their graduating diplomas from High School. This was a most interesting class. Among the graduates is a sayyid, a descendant of Mohammed and a descendant of Abdul Kader, the greatest commentator of the Koran, and a member of the Naqib family which is the head of the Sunni Moslems in Baghdad and the keeper of its most famous and world-renowned shrine; a Shiah Moslem from the Holy City of Kadhmain, whose family is the guardian of a tomb of an Afghan prince buried in this city; a son of one of Baghdad's great Moslem families of the wealthy class.

No better account of the graduating exercises can be given than that printed in the "Baghdad Times" and written by a disinterested person:

"Long before the time arranged, the court and balconies of the school building were filled with students, alumni and friends of the school. At 6.15 all the available seats were filled, and many late-comers had to stand. The eager, smiling faces of the students, and brilliant dresses of sisters and friends, against a pleasant green background of trees and shrubs, presented a beautiful scene. After a prelimi-

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nary musical selection, Dr. Staudt led a procession of the principal speakers, the staff, and the 12 graduating students in a stately march to their appointed places. The students each wore a suit of white, with tie and shoes of black. Their proud bearing and dignified entry called forth a burst of applause.

"The first speaker was the Rev. E. A. B. Royds, Civil Chaplain of Baghdad, who gave the invocation. He was followed by one of the lower-form students, Jehad Abdul Baki, who sang, in Arabic, one of the Iraqi national hymns. Dr. Staudt then introduced several of the 12 graduating students, each of whom gave an address prepared by himself. The first of these was an address of welcome in Arabic by Faik George, followed by an English recitation by Shaul Shemtob. Beshir Ibrahim and Abdul Kerim Galani gave Arabic orations. Yervant Aristakes spoke on the "Age of Science," and Ohanig Damlamian on "Our Debt to Humanity," both addresses giving evidence of keen thought and good delivery. "Man's greatest problem of today," said Aristakes, "is the problem of making civilization his slave and not his master. Science without the guiding hand of principled men can lead us only to destruction." The principal speaker of the evening was Dr. Naji El-Asil, a graduate of the American University of Beyrout, formerly political representative in London for ex-King Hussein, and a leader in Syria during the reign in that country of King Faisal. His

address, given in Arabic, was entitled, 'The Home of Knowledge.' After this address the Director of the School presented the diplomas to the graduating students,

and gave them a parting admonition to live up to the ideals of the school. The program closed with the singing of the School Song by all the students."

News of the Week

Mrs. H. W. Elson

All of the 14 nations that were addressed by Secretary Kellogg in regard to the peace treaty to outlaw war, have sent in their acceptance. In an endeavor to have the treaty disposed of as soon as possible, arrangements are now under consideration for the date of signing. The Peace ceremony will take place in Paris some time in August and will be attended by the various Foreign Ministers. Secretary Kellogg will sail for France the middle of August to represent the United States.

General Alvaro Obregon, President-elect of Mexico, was assassinated July 17, while attending a luncheon in his honor at San Angel, by a young man who approached the General during the luncheon as political cartoonist. The burial took place at his Sonora home according to his wish. Four years ago he was President of Mexico, when Calles came in. A special session of the Mexican Congress is to convene July 30 to adopt a program whereby President Calles would be appointed Provisional President for 2 years. Recently Mexico changed her constitution and made the term of office for President 6 years instead of 4.

The body of Alfred Loewenstein, the Belgian financier, who fell from his private airplane while en route from England to Belgium on July 4, was picked up in the Channel, July 19, by a fishing smack 10 miles off Cape Griz Nez.

A marble urn made of material taken from the Maine Memorial Monument at Havana, was sent July 19 to Washington as a gift from President Machado to President Coolidge. It will be placed in one of the parks at Washington.

Both Houses of Egyptian Parliament are suspended for 3 years, or longer if deemed necessary, by a royal decree published July 19. From now on Egypt will in reality be governed from London. Her king, placed on the throne by Britain, will take orders from the British High Commissioner. The Wafd or Nationalist campaign in the Delta is prohibited and extensive police and military measures are being taken for the maintenance of security and order.

The original draft of Carlyle's "Past and Present" was bought for \$11,000 by Gabriel Wells, New York book-seller, who immediately presented it to the British Museum.

Nomination by France, July 19, of Charles Evans Hughes for the vacant Judgeship on the World Court, with Dr. Walter Simons of Germany as second choice, has virtually narrowed the choice for the place to these two.

The efforts to strengthen the general Balkan peace have been further fortified by the proposed federation of Balkan universities under the title of the University Union of Southeastern Europe, comprising the Universities of Bucharest, Prague, Belgrade, Zagreb, Athens and Constantinople.

Charles Delano Henry, 84 years old, father-in-law of Herbert Hoover, died at Placerville, Cal., July 18. Mr. Henry was born in Ohio and was a resident of California for 40 years. Until his retirement 10 years ago, he was prominent in California banking circles. Besides Mrs. Hoover, another daughter survives him, Mrs. Jean H. Large, of Palo Alto.

John D. Rockefeller, Jr., has given \$2,000,000 to the University City on the site of Paris's old outer walls, for the construction and development of a central building. This important gift will permit almost at once the realization of the French scheme for grouping in University City students of all nations and providing them with a common meeting place.

Following a study of statistics revealing that 28,000 persons are killed annually in the United States by traffic accidents, Dr. Cumming of the Public Health Service has issued an appeal to the public to become familiar with first aid methods for treating the injured.

Dame Ellen Terry, one of the most famous of England's actresses and beloved the world over, died July 21 at her home in Kent. She recently had celebrated her 80th birthday. A few days before her death she gave the Associated Press a loving message for America.

Roy O. West of Chicago, Vice Chairman of the Finance Committee and a prominent figure in party campaigns, has been named by President Coolidge as Secretary of the Interior to succeed Dr. Hubert Work, who resigned to become Chairman of the National Committee.

According to a governmental decree all Hungarian gypsies must forsake their nomadic habits, settle down in fixed abodes and be responsible subjects of the Hungarian kingdom. The decree affects about 50,000 gypsies.

Johns Hopkins University has announced the establishment of an Institute for the Study of Law, the first of its kind in this country. It will devote itself to research concerning legal problems and their social and economic significance, rather than to the training of lawyers.

Hawaii's "back to the land" movement has reached such a degree of success that today 4,154 homesteads are owned by citizens of the Territory and nearly 3,000 additional homesteads are available for those who wish them. Homesteads in Hawaii may be obtained by any citizen who wishes to own the land, and establish a home upon it.

The total volume of American investments in Cuba has been estimated at \$1,140,000,000. The sugar industry occupies the leading position, with a total of \$600,000,000. Railways are next with \$120,000,000.

Good roads costing \$219,375,000 will be the Federal Government's contribution to the cause of national progress during the next 3 years, according to a recent announcement of the American Road Builders' Association.

Lord Balfour, of England, celebrated his 80th birthday July 25. Members of Parliament, in which he has had so long and so distinguished a career, presented him with a gift. According to an editorial in the "New York Times," "He is but one of many valiant men of 80 and upward who have continued to play their part in the life going on about them."

Almost 11% of approximately 12,000,000 working people of England were unemployed the week ended July 9. The figures of the jobless were 1,273,360 as against 1,069,386 a year ago. An analysis shows that half the increase is in the coal, textiles, building and shipbuilding industries.

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Plans being made by the 2 major political parties indicate that the expenditures this year will be larger than any other national campaign in the history of the country. It is estimated that at least \$8,000,000 will be collected and spent by the party organizations in the Presidential election, and that another \$1,000,000 will be used in the fight for control of the Senate and House of Representatives.

Major Thomas G. Lanphier will leave the Army, Sept. 1, to accept the Vice-Presidency of the Transcontinental Air Transport, where he will serve as assistant to his friend, Colonel Lindbergh. The Transcontinental concern was formed with a \$5,000,000 capitalization. The first line has already been planned for operations between New York and Los Angeles. Travel over it probably will be begun next Spring. A second line is being planned to connect New York and Seattle.

1,000 English pheasants have arrived in this country for the State of New Jersey. They have been liberated in the wilderness country of the northern part of the State.

Field Marshal Lord Allenby and Lady Allenby are expected to land in New York Oct. 2 for a tour of the country, which will include a visit to the annual convention of the American Legion at San Antonio, Tex.

Emperor Hirohito of Japan has sanctioned the appointment of M. Debuchi as Ambassador to Washington to succeed Tsuneo Matsudaira, who was appointed Ambassador to Great Britain.

July 22, 250,000 German singers from all parts of the world marched 12 abreast, along a 5 mile course in Vienna. The parade took 9 hours to pass the reviewing stand. There were delegates from South Africa, Chile, Brazil, the United States and lesser German settlements.

OBITUARY

QUINTON STEMLER

First Church, East Mauch Chunk, Pa., Rev. D. F. Singley, pastor, lost one of its most esteemed members in the death of Quinton Stemler, June 21. He was recovering from a serious major operation, when a pulmonary clot formed, causing his death. He was aged 58 years, 2 months and 2 days.

Mr. Stemler came to Mauch Chunk from the country districts near Lehighton a mere farmer lad, and by hard work, thrift and careful living, built up a good business and a beautiful character. When the only local bank in East Mauch Chunk was organized 20 years ago, he was elected as its President. Although he had far less education than others he served continuously and remarkably well.

He came to Mauch Chunk as a member of the Reformed Church and lived his life constantly according to her teachings, ever remaining faithful to his God and his Church. For many years he served her as an officer and after "leaving room for younger men," as he put it, he still retained his former interest in the affairs of the congregation. He was a regular at-

tendant at all services, a liberal contributor to all the Church's causes, and a helpful friend of every pastor. "The Reformed Church Messenger" was always a welcome visitor to his home. He was a constant subscriber.

Mr. Stemler is survived by his wife and two sons, Harold and David, and 3 brothers, James, Oscar and Charles, all living in East Mauch Chunk and all members of First Church. Two of his brothers are at present members of the consistory. A sister, Mrs. Louis Christman, of Weissport, and a brother, Wilson, of Bowmanstown, also survive.

Funeral services were held privately at the home and publicly in First Church, the pastor preaching the sermon, and Rev. Roy J. Freeman assisting in the service. Rev. E. S. Noll, of Schuylkill Haven, and Rev. Mr. Freeman assisted the pastor at the services in the Lehigh Cemetery.

MISS REBECCA DELLINGER

Miss Rebecca Dellinger was born January 21, 1838, in Piqua County, Ohio, and departed this life June 19, 1928, at Marietta, Pa., at the age of 90 years, 5 months and 2 days. Miss Dellinger was the oldest member of Zion Church. She spent all her life within the bosom of the Church. Her father was a Methodist minister, a circuit rider, who played his part in building up the Methodist denomination those early strenuous days in Ohio. While yet a little child her mother passed away, leaving Rev. Mr. Dellinger to care for his daughter, Rebecca. Thereafter she became his constant companion. The two would be seen riding on horseback with Miss "Becky" on a little cushion in front of her father's saddle. Thus the early years of her life were spent as a minister's daughter out in Ohio. At the death of her father and stepmother shortly after the Civil War, Miss Dellinger came to Marietta, Pa., to make her home with her cousins, Mr. and Mrs. Samuel Dellinger.

With the Dellingers of Marietta, Miss Rebecca helped organize the present congregation of Zion Church in 1878. Ever since that time she has been a faithful attendant and Church worker. Her fine, gentle personality won her many friends. She attracted others to her Church and always took a special interest in the new members joining the congregation each year.

It was an occasion of much joy to her as well as to the congregation when her Church felicitated her publicly at an Appreciation Service on January 22, 1928. Miss Dellinger had reached the age of 90 years on January 21st. Her pastor, Rev. V. Steinberger, preached a sermon on the text: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth,"—Rom. 1:16.

He said in part: "Miss Dellinger honors us with her sweet presence this day. Fortunate indeed are we as a congregation to have her with us. For it is very seldom that we hear of a member 90 years of age able to come to the services of her Church as Miss Dellinger has done. For 50 years she has been witnessing and testifying unto her Lord here in Marietta. She has lived in her gentle way her faith in the All wise and All loving God, the Father of our Lord Jesus Christ. Was she ashamed of the Gospel? No, indeed, rejoicing in it, proud of it rather, courageously facing the future and all that is before her."

After the death of Mr. and Mrs. Samuel Dellinger, Miss Dellinger made her home with Mr. and Mrs. Boyd Hipple, of Marietta, where she passed away, the last of her name and family on Tuesday evening, June 19, with funeral services from her beloved Zion Church on Saturday, June 23, and interment in Marietta Cemetery, Rev. V. Steinberger officiating. Her Church and a host of friends in the community mourn

her loss. All loved her and all love to think of her living reunited with her people in the heavenly mansions of her Father and her God.

—V. S.

MRS. MARY CLARK

Mrs. Mary Clark, wife of Charles Clark, passed into the Great Beyond, on Monday evening, June 25, at her late residence, 4934 Larchwood Avenue, Philadelphia. Although a sufferer for a number of years, word of her death came nevertheless as a shock to a vast company of friends, both within and without the membership of the Old First Church, Philadelphia, upon whose services she had attended just the day before. She had been a member of the Reformed Church since early youth, and never permitted her loyalty to it or her interest in its well-being to diminish.

At the time of her death she was in her 76th year.

In death, she is held in sacred memory by an innumerable host. She was loved by all who knew her. No attendant at the First Church can ever forget her. She combined in an extraordinary degree those qualities of mind and heart which are found only in personality at its best. Humble, quiet and modest, yet forward-looking, cheerful, and enheartening, she was the staunch supporter of all good causes, and the willing friend of all who were striving for high ends. Her passing leaves a great gap in the earthly enterprise of the Kingdom.

Funeral services were held from the First Church, Philadelphia, on Thursday afternoon, June 28th, at 2:00 o'clock, the Rev. Harold B. Kerschner officiating.

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